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THE NEGRO CHURCH

The Development of the Negro Church

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THE rise of the Negro Church in America is a tribute to the peculiar genius of the Christian Religion. Is it not strange that while for a period of more than one hundred years these poor human beings were kept in human slavery their souls were not thus shackled, and that while many of their masters would have liked to stifle the religious yearnings of their inner being, they were tied up to a religion the nature and philosophy of which forbade it? It is also singular that even in the days since the Negro was set free, while he has hardly entered as a serious competitor in the field of industry, politics, and business, he has long since written his Declaration of Independence in the field of religion and has carried the day almost to the proportion of one hundred per cent. We do not mean to discredit the fact that Negroes have made a creditable showing in all fields, but in no field does the Negro race feel so entirely free and independent as in the field of religion. It might be said that he has developed this field almost to the exclusion of all others. There are some who would blame the Negro minister for this, but it is fairly certain that instead of being the creator, the Negro minister is a product of the Negro genius for independence in the field of religion.

Negroes were first brought to America shortly after the first settlement of the colonies at Jamestown in Virginia. It might seem hard to believe it, but there were thousands of people in those days who believed that the Negro was quite beyond the pale of salvation as offered through the religion of Jesus Christ, and they felt that it was wholly out of place to attempt to Christianize him. As is usually the case there may have been an economic reason for the basis of this belief. It was also regarded as un-Christian to hold in human slavery a fellow-Christian. And since there were those who early discovered the

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fact that the North American Indian made a very poor slave, while the Negro made a very good slave, they, of course, were somewhat opposed to any attempt at Christianizing the Negro.

Generally speaking, then, the Negroes were neglected. The few missionaries among them stood like shining lights in a great darkness. They, moreover, faced numerous handicaps, among which might be mentioned the conflicts of views, and especially the conflict of the Established Church with the Catholics, and later with the evangelical sects. There were also difficulties resulting from dealing with a backward pioneering people, the scarcity of workers, and the lack of funds to sustain those who volunteered for the service.

The Quakers, recognized everywhere as friends of humanity, were among the first in the field. Baptists, Methodists, and Presbyterians from the very beginning did the most effective work, the Baptists early outstripping all others. The Episcopal Church never did make any concerted move towards Christianizing Negroes.

Negroes were at first accepted into white churches on equal terms with other members especially during the period of and immediately after the Revolutionary War. But free Negroes in the North soon began to assert themselves after the manumission incident to the American Revolution, since they were not obliged to follow the fortunes of the white churches. In 1816 a group of leaders headed by Richard Allen met in Philadelphia and organized the African Methodist Episcopal Church. Another group in New York City, composed of Francis Jacobs, William Brown, Peter Williams, James Varick, and others met shortly after the meeting of the group in Philadelphia and organized the African Methodist Episcopal Zion Church. There served as a pioneer worker among Presbyterians John Gloucester, who founded the first African Presbyterian Church in Philadelphia in 1807.

Before the Methodists perfected their organizations, the Baptists had been locally trying to do the same thing. The Harrison Street Baptist Church was organized at Petersburg, Va., in 1776. Another Baptist Church was organized at Williamsburg, Va., in 1785; the First African Baptist Church at Savannah, Ga., in 1785, with a second Baptist Church in that city following fourteen years later; the African Baptist Church of Lexington, Ky., in 1790; and a mixed Baptist Church in Mound Bayou, Miss., in 1805. Other Baptist Churches were organized about this same time in Philadelphia, New York and Boston. Very few Negroes were attracted to the Episcopal Church; to a less degree was this true of the Presbyterian, Congregational, and Catholic Churches. The Presbyterians welcomed Negroes into their organizations, were very active in the work of the underground railroad, and threw open to them the doors of their educational institutions; yet at the close of the Civil War there were scarcely 20,000 Negro Presbyterians in the country. For some reason, perhaps the democracy of the organization, Negroes have always been in large numbers in the Baptist denomination, there being more than twice as many Negro Baptists as can

be found in all the other denominations.

About 1845 schisms in the church took place over the question of slavery. The entire country was in a religious quandary. The question of educating the slaves became a very taxing one. As a religious question the northern churches and the southern churches continued to get farther and farther, until finally we have the Methodists north, and the Methodists south, the Baptists north, and the Baptists south, etc. Finally the Southern Presbyterians withdrew and established the Presbyterian Church, U. S., in 1861. Soon after the close of the Civil War another branch of the Methodist Church was organized by Negroes, this time with the supervision of their white brethren. The Colored Methodist Episcopal Church was organized among those Negroes who had formerly been members of the Methodist Episcopal Church, South. This great organization not only encouraged its colored members to withdraw and form this organization, but to this day has maintained a friendly interest in them.

The separation of the Negro Christians from the white organizations was not necessarily a declaration of war. The white Christians were not slow in rushing to the aid of the Negro educationally. Baptists, Methodists, and Presbyterians took the lead in the field. Baptists established Shaw University in 1865; Roger Williams College, and Morehouse College (Atlanta Baptist College), in 1867; Storer in 1867; Leland at Louisianna, and Benedict in 1871. The Methodists established Walden at Nashville in 1865, Rust at Holly Springs, Miss., in 1866; Morgan in Baltimore in 1867; Claflin, in Orangeburg in 1869; and Clark at Atlanta in 1870. The Presbyterians who could not compete with these organizations in winning Negroes largely restricted their efforts to Biddle at Charlotte; Knoxville College; and to the promotion of the work begun at Lincoln University in Pennsylvania. The Episcopal Church established St. Augustine at Raleigh in 1867.

The American Missionary Association of the Congregational denomination established Avery Institute at Charleston, Ballard Normal at Macon, Washburn at Beaufort in 1865; Trinity at Athens, Ga.; Fisk at Nashville; Taladega in Alabama; Atlanta University at Atlanta; Hampton Institute in Virginia; and figured in the founding of Howard University at Washington, D. C. Many other schools were established about the same time as these. Some were founded by Negroes themselves, such as Allen University at Columbia; Morris Brown at Atlanta; Livingstone at Salsbury; Virginia Seminary at Lynchurg; William J. Simmons College at Louisville, Ky.

It is reported that the Negroes in the United States contribute more than $4,125,000 annually to home missions, supporting some 250 home missionaries and aiding more than 400 churches in backward districts. in foreign missions other Negro denominations have done almost as well. They annually contributed to this work more than $150,000. To promote Christian missions both at home and abroad these people have well-supported publishing houses. Such is a brief sketch of the development of the Negro Church in America.

The Contribution of the Negro Church to Society

By J. L. Cary, M. A., Professor in Knoxville College, Knoxville, Tenn.

IN its last report, the United States Census Bureau reported for the colored denominations of the United States 42,585 churches with a membership of 5,203,487; property valued at $205,782,628. The forces of the independent Negro denominations are as follows:

Negro Baptists (Missionary) 3,-196,623.

United American Freewill Baptist Church, 13,396.

Colored Primitive Baptists, 43,978.

African Methodist Episcopal Zion Church, 456,813.

African Methodist Episcopal Church, 545,814.

Colored Methodist Episcopal Church, 202,713.

Colored Cumberland Presbyterian Church, 10,868.

We should bear in mind, however, that large numbers of colored people affiliate with white Methodist and white Presbyterian denominations. Especially is this true in the Methodist Episcopal Church, the Presbyterian Church U. S. A., and the United Presbyterian Church of North America.

Sixty-seven years ago, the forces of Negro denominations were organized and led by men, though earnest and sincere, who were without sufficient intellectual training—some without the mere rudiments of education. Today these forces are led by college graduates, university-trained men, and men from some of the best divinity schools in the land. Although there is yet much room for improvement, nevertheless the race is proud, —and has a right to be so,—of its educated, active, and progressive ministerial leadership. The colored race is not unmindful of the fact that white denominations, particularly Presbyterian and Methodist, have given and are yet giving encouragement to their colored brethren in the development of a more intellectual leadership in their Christian ministry.

In order to know the contribution of the Negro church to society, it is necessary to understand what is taught in the Negro church, inclusive of their Sabbath School and their Young People's meetings. In the negative sense, no such gospel presentation is heard as is characterized in certain slanderous phonographic records commonly sold; nor such as is indicated in the inethical—suggested motion picture entitled *Hallelujah;* nor such gospel as is set forth in the popular, but ridiculous, theatrical production know as *The Green Pastures.* All these are mere caricatures of Negro religious services with a view to commercialism. Truthfully it may be admitted that, fifty years ago, such cataclysmic services as these were conducted in many of the colored churches; but now no such services can be found except among the most backward and illiterate Negroes. They may be found among the illiterate white people or people of any race. The Negro preacher of our day is a fundamentalist in that he adheres to the fundamental teaching of Jesus Christ. Whatever were the social aims of Jesus, the same are emphasized by the colored ministers.

Every society should have an idea.

Before the advent of Christ, the Hebrews had lost their social idea. Jesus gave his life to the re-establishment of the Hebrew social idea. He characterized his objective as the Kingdom of God. His citizens, before they were admitted into His Kingdom, had to meet certain requirements. The first was complete spiritualization. He said, "If any man come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." Matt. 16:24-25. "And if thy hand or foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into enternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." Idem. 18:8-9. Paul had the same thought in mind when he wrote his letter to the fickle Galatians, "But the fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. And they that are of Christ have crucified the flesh with the passions and the lusts thereof." Gal. 5:22-24.

Again, Christ's plan of social redemption requires that each citizen have the social attitude toward all others. For instance, Zacchaeus did not have this attitude in his business relation with other citizens. When he changed his attitude, he was admitted. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold." Jesus said, "Today is salvation come to this house, forasmuch as he also is a son of Abraham." Luke 19:8-9. In Matthew 25, in his great judgment scene, Jesus said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me." Luke 19:8-9. When? "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Finally, Jesus worked and prayed for spiritual union of his people. Jesus was willing to give the Jews another chance. He made his appeal to cosmopolitan Capernaum to accept his program and let the spiritual influence of his philosophy of life radiate from it, as the mountain of Jehovah's house, to all the nations of the earth. Matt. 11:23-24. Capernaum was too busy making money. Jesus closed the case. He sought the proud, conservative Jerusalem. Luke 13:34. She rejected his proposal. He departed, lamenting her fate; then passed the commission on to the Gentiles. "Father, I pray . . . that they all may be one" is contained in the last great prayer which Jesus made for his people. Christians of today should give God a chance to answer the prayer of His Son.

Conclusively, just as Jesus laid down his plan for a spiritualized socialized, and unionized citizenship of His Kingdom, so the Negro church is trying to carry out the will of the

Master. The Negro preacher thunders, with the eloquence of the prophets of old, against sin of all forms. You may say he preaches, then, a better gospel that he lives. Yes. What preacher does not if he preaches? The colored race has the true social attitude toward other people. No man can be a citizen of Christ's Kingdom and hate his brother. If he says that he loves God and hates his brother, he is mistaken, emphatically so. Colored people have good reasons to hate, but they have been taught in their church that Christians must not hate. The religion of Christ is one of love. Booker Washington said, "I will allow no man to degrade me by making me hate him." Dr. Du-Bois' attitude toward white Americans is not, as some think, an attitude of hate. It is that of inverted love. White people in America do not understand the great task of the Negro church. The new Negro is proud, sensitive, ambitious, and progressive. His faith in the white race is dangerously shaken. The colored church is trying to save these young people for America, for humanity, and for God. Were it not for the few white teachers yet in colored colleges, the bond between the races would have been severed long ago. To live above hate, loving one's enemy, is Christian living; it is Christian citizenship. This is the example of the Negro church; this its contribution to society.

Although the progress of the Negro church gives hope for its future, the handicaps and weaknesses indicate that the task of speeding up that progress in a Herculean one. The program requires unified effort on the part not only of all Negro denominations but of white churches as well. It will of necessity be a "long time" program, but such a fact might easily become an excuse for doing nothing. The program must include definite projects, and the responsibility for executing these projects should be assigned to interested groups (either organized for the purpose, or existent groups who will take the responsibility). And finally the program should not be confined to one or two lines of effort. The Negro rural church problem is one of many ramifications, and it must be attacked on many fronts. As a matter of fact, that task of salvaging the rural church is one with the salvaging of rural society. The rural church can "save" itself only by "saving" rural society.

J. Malcus Ellison in *The Southern Workman.*

Women's Work in the Local Church

By Miss Hallie Q. Brown, Wilberforce, Ohio.

Miss Brown was for many years a professor in Wilberforce University. She has been a leader and one time president of the National Association of Colored Women.

SINCE the foundation of the church, women have had no small part in its ministrations. They were not always permitted to be actively engaged in its departments yet they kept the altar fires aglow and gave themselves unreservedly to the humble duties of God's House and His Kingdom. In the early church, Paul recognized the worth of women and became yoke-fellow with Priscilla and Phoebe, while Dorcas wrought with her needle for God's poor.

The spirit which imbued women to be the last at the cross and first at the tomb permeates the true follower of Christ today—to do service for the Master and His cause. The urgent appeals of humanity call for consecration, sacrifice and self-effacement.

THE WILBERFORCE CHURCH

The local church at Wilberforce has varied and numerous activities. It has an historical background and is unique in some respects. It is coexistent with the founding of Wilberforce University in 1863. It is connected with and is under the Ohio Conference of the A. M. E. Church and known as Holy Trinity Church. The community membership is less than one hundred. These take the leadership in all church affairs. During the school year attendance at the religious services numbers about one thousand, supplemented by the student body, according to the school enrollment.

The students, aside from Americans, come from several other countries—Africa, South America, British Guiana, Canada, Porto Rico, and Hayti. They represent many denominations — Methodist, Baptist, Congregational, Presbyterian, Episcopal and Catholic. Many come under the watchful care of Holy Trinity, rendering valuable service to the church and community.

Through divine inspiration and instruction the Christian life becomes the pivotal idea while the Godly example of men and women and the teachings of the Word of God are used as a fire and a hammer to break the rock of error to pieces.

EDUCATION

Naturally education is stressed. Conduct and character are the main elements of social security and social progress. Without these civilization cannot stand. This is not a newly discovered philosophical principle. The Master announced it when He said, "Make the tree good and his fruit good for the tree is known by his fruit". The hope of the nation and the race rests in the education of the youth. Knowledge is power, but power without knowledge is a dangerous weapon, hence the chief concern is to mold and direct aright the lives of those who enter the portals of the temple of learning.

The Neighborhood Club, composed of women, among its other good deeds, awards each year a scholarship to a senior student who meets the requirements of character, scholarship and need.

MISSIONARY SPIRIT

The church that has no missionary spirit is a dead church. From its incipiency Holy Trinity has been a missionary church. Bishop Daniel A. Payne, Founder and President of Wilberforce University, organized the women of the state into a missionary society. The local women form a branch of the same and both are affiliated with the Parent body of the United States.

President Payne "who lived on earth but his conversation was in heaven", was never known to utter a prayer without beseeching God to bless Wilberforce to Africa and the Isles of the Sea and to all lands in heathen darkness. He died before the answer came. Shortly after his death scores of young people came from lands beyond the sea for instruction and light from Wilberforce.

Thus the local church is in touch with those far countries through the native students and sees the need of their brethren who plead for the light of the Gospel. Nor is the Home Mission field neglected, as liberal assistance is given to Southern states. All the work is kept alive through "The Women's Missionary Recorder".

Y. W. C. A.

This organization attracts the attention of young women who are preparing themselves for future usefulness in this branch of work.

THE WILBERFORCE RELIEF CIRCLE

This group is composed of several committees for relief work:

The *Student* Committee ascertains the names of those students who need assistance;

The *Community* Committee seeks the poor and indigent in the neighborhood;

The *General* Committee looks beyond the immediate community and renders aid where such is required;

The *Employment* Committee helps different people into gainful occupations.

TEMPERANCE

The women of the local church are a unit for temperance in all that the word implies. They hold monthly meetings, give plays bearing on the subject, visit various institutions—such as the Infirmary, jail, Soldiers' Home, etc., to give cheer to those who are deprived of outside world life.

The liquor forces everywhere are organized to defend their trade and bid defiance to the Constitution and to law and order all over the land. In the midst of this depression and in the face of propaganda carried on to defeat the work wrought for years by the advocates of temperance, these women believe that the battle must continue against strong drink and narcotics, especially the deadly cigarette which is a menace to the health and life of the youth.

They realize that since the law of prohibition became effective, statistics show improved conditions in every grade of society. It is declared that the fight continue—that duties belong to us; success is with the Lord of Hosts.

We must be right, do right, think right, pray right and vote right; and whether we live to see the day upon earth or witness it from the heights of glory, the sun shall yet shine upon a world redeemed from the curse of strong drink and released from the thraldom and domination of the liquor traffic.

Home Missions Agencies The World's Largest Life Insurance Company

By Nannie H. Burroughs, National Training School for Women and Girls, Washington, D. C.

THE Home Missions agencies of America constitute the largest and best life insurance company in the world. They find, enroll, instruct, inspire, encourage and develop the backward and underprivileged peoples of the nation. They insure many of the talented tenth. They insure for them and for the nation a life of opportunity, understanding, service, co-operation and good will. Their words become flesh and their dollars become spirit, devotion, understanding, helpful co-operation, fine personalities and brotherly love.

A PAYING INVESTMENT

Home Missions insurance pays perpetual benefits in exalted ideals and service and thereby transfuses into the blood of the nation character qualities that make American life richer, more abundant, and enduring. The whole world profits in a large way from the sacrificial investments made by home missions agencies for the development of under-privileged groups and the opportunities which they offer those who have marked ability.

They insure the life of the foreigners who come to these shores; the Indians who were found here and the backward whites who helped to bring the Mayflower over here.

The value of their investment cannot be computed in dollars and cents. Figures are inadequate. The number of their beneficiaries approaches the number that John saw, (Revelation 7:9). Statistics are worthless because you cannot measure or estimate the value of human beings by man-made instruments. Man cannot estimate or measure purpose, influence, spirit and other eternal values. But such investments become leaven in the lump.

Home Missions agencies insured Negro life in America when they built the first schools for freedmen.

A DARING VENTURE

There was tremendous sentiment against their daring venture. It was thought that Negroes were mentally deficient and morally depraved and therefore could not be educated and elevated from serfdom to service. Pioneers in the field of Negro education accepted the opportunity and the challenge and today their achievements read like a modern edition of the Acts of the Apostles.

When the Confederacy collapsed, crusaders from the North came down and insured the life of the entire Negro race by making the Bible a text book and the building of Christian character a shibboleth. They taught the letter and lived the life. Their slogan was "Out of the land of Egypt through education." The souls of black folks were aflame with love for God's word and a desire to get out of the wilderness.

"By a fire in the woods at night, a dozen or more people of both sexes and of all ages sat about with books

in their hands studying their lessons. Sometimes they would fasten their primers between their plough handles, so that they could read as they ploughed. The enthusiastic learners got up before day and studied in their cabins by the light of fire knots."

The representatives of the missionary life insurance company put brotherhood and the golden rule into daily practice. They laid the foundations of our greatest schools for Negroes. They set high standards and stressed the kind of character traits out of which leaders are developed.

AN EDUCATOR INSURED

The unprecedented progress of the race in seventy years is due to the fine type of work that they did. We are drawing heavily on their investments today and we have not produced a leadership and a response comparable with that of the first crusade.

They found Booker T. Washington and insured his life. What a large and useful life it became! The nation and the world exalted and glorified their "find" and will derive benefits from it until Shiloh comes.

The value of that one life to the entire world can never be estimated. If the American missionary life insurance company had not found and insured the life of Booker T. Washington the world would have missed the greatest mind in the field of education in the twentieth century and the interracial movement would have been delayed fifty years.

Booker T. Washington having had his life insured, spent it in finding others and insuring their lives. He found a numberless host, black and white, Jews and Gentiles, north and south and throughout the world and set them to thinking, working and walking in the right direction. His grand army of thinkers and workers continues to increase. They face the rising sun of our new day begun and they will work together until—

> "The day of pack and clan
> Shall yield to love of man,
> When war flags are furled
> And we shall be done with hate
> And strife of state with state."

That is the great home mission objective and the task will not be done until America

> "Crowns her good with brotherhood,
> From sea to shining sea."

NEGRO SPIRITUALS INSURED

Even before they found Booker T. Washington, the missionary life insurance company gave the freedmen their first opportunity to tell their own story in song. Later when the spirituals were thrown into limbo they retrieved them, and thus saved the only original American music. The second generation after slavery became ashamed of the spirituals. So-called Northern Negroes tabooed them.

Less than twenty years ago Negro students in our largest University actually led a revolt against singing their own music. Fiske, Hampton and Tuskegee sang on, until the former sent Roland Hayes forth to pour out the soul of his race in its wild, wierd and plaintive songs.

Today Negro singers live on the spirituals and the world exults in them. Every theatre in the world is open to Roland Hayes and great audiences weep with him as he carries his race through the "Deep River" up

to Calvary to see the triumph of Jesus in the "Crucifixion".

The retrievement and insurance of Negro spirituals, by missionary agencies, have been the means of opening the portals of the nation, the palaces of kings, and the heart of the whole world to Negro artists. It is helping the Negro get over being ashamed of his own valuable contribution to the Music of the world.

Their insurance of the life of Negro Music alone is beyond human power to estimate because by so doing they insured for the Negro his richest heritage, for America her only original music and for the world a storehouse of spiritual power.

A POET INSURED

The genius and labor of Paul Lawrence Dunbar would have been lost to the world if men had not been imbued with the spirit of the founders of our missionary agencies. They found Dunbar for us. They loved the great poet, they lauded him for his genius and insured his wealth of poetic folk life by putting it between de luxe bindings and placing it in the libraries of the world.

Missionary agencies insured the life of George W. Carver, the scientific wizard. As a result he adds fifty-seven valuable varieties of useful by-products to the markets of the world. It does not yet appear what the contribution of this one Negro will be worth to the world of science.

These agencies have given us women of marvelous ability, initiative and courage—women who lead in the church, in the missionary enterprise and in the field of education. All of the women who have done outstanding work in these three fields are the products or by-products of the missionary enterprise.

But let us meet another individual.

A SCIENTIST INSURED

A complete history of the Negro in American life has been written. A great historian did the job but great missionary agencies made it possible. They saw Carter G. Woodson sitting helplessly before the hidden achievements of his race longing to tell the world what the Negro has been doing in America during the past three hundred years. They gave him the money to publish the Journal of Negro Life and to write the history of the race.

Missionary agencies have established the going of hundreds of Negro geniuses. Had these agencies not furnished conditions for the flowering of Negro geniuses—

"Perhaps in neglected spots would be laid
Some heart once pregnant with celestial fire;
Hand that the rod of empire might have swayed
Or waked to ecstasy the living lyre,
Some mute inglorious Milton here might rest,
Some Cromwell, guiltless of his country's blood."

Let us list some of the things home mission agencies have insured:

1. Negro Spirituals.
2. Individuals of marked ability.
3. The large schools.
4. Young Men's and Women's Christian Associations.
5. A million dollar welfare center (Phyllis Wheatley, Cleveland, Ohio).
6. All foundations giving to Negro education and welfare.
7. The National Association for the Advancement of Colored People.
8. The National Urban League.
9. Three-fourths of the support to Negro charities.

10. Scholarships and awards, Harmon and others for just being smart for one year.
11. Opportunity — innumerable — for the masses.

Missionary agencies and foundations have insured the life of nearly all of the worth while educational and welfare organizations for the Negro.

THE NATION INSURED

Now since we are wont to talk much about what *some* white Americans have done *to* us; remember it would do our very souls good to spend some time listing what *some other* white Americans have done *for* us.

What they have done for us is spiritual and moral, and if we glorify it no weapon that is formed against the race can prosper. Bear in mind that by insuring the life of the backward and underprivileged, Home Missions agencies insure the moral and spiritual life of the *whole nation*. Because of their investment—

"A loftier race,
Than ere the world hath known shall rise
With flame of brotherhood in their souls
And light of knowledge in their eyes."

The day is coming when—

"Race with race, and section with section
Together shall live as citizens free,
In every heart and brain shall throb
The pulse of one fraternity."

It is coming. Home Missions life insurance will hasten it.

The United Presbyterian Church Among Negroes

By Rev. John A. Cotton, D. D., Henderson, N. C., Superintendent of Negro work in Henderson, N. C. and Pastor of Henderson Church.

I consider this an opportunity to write on this topic. I am sure there are some readers of *The Womens Missionary Magazine* who wonder why the church does not grow more rapidly among Negroes. Some one said the United Presbyterian Church is not adapted to the Negro. I answer in the language of the late Dr. J. W. Witherspoon, "Then there is something wrong with the church, as the church should be adapted to all human beings." The late J. T. Arter used to say that the United Presbyterian church was especially suited to the Negro as the church was strong where the average Negro is weak. When the church sang only the psalms, the music or singing was a great contrast to the ditties sung in many of the Negro churches. When the church did not receive members belonging to oath bound secret societies, many Negroes were excluded, as almost every adult Negro twenty-five years ago belonged to some kind of a society which he held dearer than he did the church; so when it came to giving up one or the other he would give up the church.

The so-called worship in the average Negro church some years ago was largely emotional only. In these churches there was little real spiritual worship. It was more noise and feeling. The attempt to worship God in a quiet way, as was done in the United Presbyterian church, could not be understood by a people who took emotion for Christianity. They would remark that the United Presbyterians had no religion, but if one were in trouble, needing help, let him go to

the U. P's or "New Peas", as they sometimes called us. A woman who was much above the average person in good common sense, but who had had little opportunity to come in touch with real quiet devotion, was heard to say after attending the service in a United Presbyterian church, "This is what I have been looking for all my life, and I have just found it." She immediately joined the church. The mode of worship in most of the churches twenty-five years ago did not mean much in a spiritual way, and the people had to be educated to appreciate and enjoy the way the United Presbyterians worshipped.

There is a feeling on the part of many Negroes that it is a sin to depart from the tradition of their fathers and belonging to any church save the Baptist or Methodist branches. The late Booker Washington used to say, "If you find a Negro who belongs to any other church than the Methodist or Baptist, you may be assured some white man has been tampering with his religion."

The high stand the United Presbyterian church has always taken on moral issues, especially the observance of the Sabbath, has been so different from that of the most of the churches, that it has been hard to understand. Once a girl attending school here asked to be allowed to go off on the Sabbath to attend to some business. When she was told she should not attend to business on the Sabbath, she replied, "Why shouldn't I? I am no Presbyterian; I'm a Baptist." One man is said to have claimed he drank, swore, gambled, whipped his wife, and ran the children away from home, but he thanked God he kept his religion through it all.

Some of the things which have kept the Negro out of the United Presbyterian church have been eliminated during the last fifteen years. Ninety per cent of the people do not join the church because they agree with the doctrines taught by the church, but they join because their father or mother belonged to this particular church. When the church began work among the colored people in the south there were no colored children whose fathers and mothers were United Presbyterians. All United Presbyterians had to be made, which was a slow business, and there was no special effort on the part of the missionaries to make Presbyterians. They were trying to develop a people who had been deprived of an education and an opportunity in life. Many of the children, and a few of their parents, came into the church. In many cases this was done against the wishes and over the protests of the ministers of other denominations. Many who really wanted to join the United Presbyterian church were kept out by parents and preachers. There is a feeling on the part of many that they cannot be saved unless they are immersed.

During the last fifteen years it has been difficult to build up a congregation of United Presbyterians among Negroes because of the unrest and the migration to northern sections. There are only two United Presbyterian churches in North Carolina, and they are both in this county. There is only one United Presbyterian church for Negroes in the north. When our people move out of this county to

other parts of the state, they do not find a United Presbyterian Church—and they are lost to the church. The same condition is found when United Presbyterians move north. They find no colored church to join, and hence are lost to the church.

After all this shifting and opposition there remain in the church over 1000 as loyal good United Presbyterians as are found anywhere. Those who came into the church singing psalms are slow to give them up in worship. In my judgment, there is no United Presbyterian church anywhere whose congregation can sing the Psalms as do the colored people. They have supported the mission work to the limit of their ability. They have had a mind to work. The poor little struggling congregation here at Henderson has paid more than $15,000 to the mission work of the church since I have been on this field.

As the people are becoming better educated, they are more and more appreciating the United Presbyterian church, and the outlook is encouraging.

The Upward Climb of the Negro

By Mrs. J. N. Cotton, Camden, Alabama.

An address delivered at the W. G. M. S. Convention, Columbus, Ohio, June 18, 1932. Mrs. Cotton is a graduate of Knoxville College and is one of our workers among the Negroes.

THERE is a vast difference in hearing *about* the Negro and in hearing *from* the Negro.

I come with a simple message which is straight from the heart of the Negro—the Negro of the Southland, who cannot speak for himself, civically or politically, but who must stand inarticulate, silent while another shall speak of him or for him.

Negroes and white people have played, worked, fought, struggled and suffered together ever since the black man's entrance into this country.

History tells you but little of the way he has come. History doesn't know. It is only by being a Negro that you may know the *way* he has come; of his *pains;* of his *heartaches;* his *struggles* over rugged roads with an almost impossible burden. If you would get an idea of what the Negro is subjected to, read the newspapers daily, that are not complete without a number of heinous crimes, reported to have been committed by the Negro, many of which might be proved false. The "Scotsboro" case being a notable example.

From a chattel—a slave, living in "quarters" the Negro emerged into an economic factor to which the business world gives increasing consideration. He is a factor in production, both on the farm and in the factory. He is an asset, a contributor to every phase of American development. And because he *is* an asset, a contributor, to that fact he owes his induction into American life. And because of that his labor has become a commodity that insures his existence.

With charity to all and malice toward none the Negro resolutely set

himself to co-operate with the white man in whatever undertaking or achievement he may have engaged. And he is justly proud of the fact that in all advancement and preservation of our country, *he* has had a worthy and honorable part. Whatever the white man has done, wherever he has gone, even to the North Pole, he has been attended by a Negro, and history, both written and verbally handed down, testify to the fact, that for so doing he has often been rewarded, richly in contact, discovery and development.

Seventy-six years ago, a little slave boy was born in a dirt-floored, one-roomed cabin in Virginia. How he struggled and fought his way upward to secure an education has become a beacon-light to his people who must travel the same rugged road. Man did not make him great. Though born in humble surroundings, he was born great. For God made him great.

That little boy lived and spent himself to the last breath that he might teach his people the dignity of labor. He taught them *how to* farm; he taught them the beauty of yielding fields; he taught them pride in the stock, the horse, the mule, the cow; the chickens that contributed to his support; he taught cleanliness and sanitation of the person, the home, the church, the school, and the community; he taught them to beautify their homes, however humble; he taught them to make and fashion the necessities of life from material to be found at hand; he taught *all* the trades; he taught them economy. And so, in his zeal to save his people, with the world looking on, he industrialized the South.

A fitting monument stands on Tuskegee's campus, close to the great chapel, to which he called his people from all over this and often from foreign countries. He called educated and ignorant, well-to-do and poor, here to advise and counsel how a race in the making might develop to its fullest, and where the lowliest Negro might catch a gleam of hope. The monument just referred to represents Mr. Washington lifting the veil of ignorance from the eyes of the Negro. And the means by which Mr. Washington lifts the veil are implements of labor, the humble hoe, the plow, the anvil and the book in the Negro's hand.

A greater monument is the school he left, which is incomparable with any of its kind in this country and possibly in the world. In it, Negro youth are trained, intensively so, in head, heart and hand—in *all* the trades. But the greatest of all monuments is the lesson of honesty, industry, and economy which he left to his people and which has enshrined him in their hearts for all time.

Time will not permit me to tell you *all* about another little Negro boy who also struggled up to a useful and exalted place in life. That is a story in itself. Dr. George Carver is an artist of note, having been offered as much as five and six thousand dollars for single copies of some of his pictures. He was offered a position as scientific collaborator with Mr. Thomas Edison, yet he spends his time in Tuskegee, working out food and plant possibilities that will aid his people to live cheaper and better from the products they gather direct from the soil.

Some of his recent experimentations are toward utilizing cotton in road-building, thus using up the surplus or the overproduction of the South's principle cash commodity. Also making rubber from the weeds by the way side.

Dr. Carver is being called all over the land by colleges and universities to tell of his wonderful scientific discoveries in food and plant value.

The Negro is interwoven with every phase of the development of our country. First through his brawn and then his brain, which is to be found in evidence in art, science, literature and the professions.

Negroes have been hungry for an education every since the emancipation, as well as before. And the Negro needs more teaching especially in the Southland, along lines of health, housing, sanitation, education, morals and religion.

In our church schools, especially Knoxville College, the white teachers who came to us, brought with them the spirit, the outlook on life, the standards and ideals in which they had been trained, and passed them on to us, their eager black boys and girls, without adulteration. In that way, we have not only been able to absorb American ideals and ideas, but more than all, we've been able to absorb that form of Christianity in which the United Presbyterian Church stands pre-eminent.

The breadth and depth of humanity, of civilization, of Christianity is measured by the willingness of an advanced race to stoop down, down and lift, lift the less fortunate.

And may the Divine Hand reach down and with Its Finger touch the mind, heart and soul of the Negro and drive out ignorance and sin and all its attendant evils.

And now with a deep sense of responsibility for those I represent, the cry goes out for an exalted womanhood; sacredness of marriage; better, cleaner and happier home conditions; higher religious standards; better communities, and that my people, everywhere, might be freed from the stigma that racially attaches to them, to honorably and progressively contribute their best to their country and land of adoption. Only a Christian education can bring this about.

Although the Upward Climb of the Negro has been inexpressibly hard, Some Body, shall we not say God? has made it up to him in giving him optimism; for the Negro honestly believes, and all Negroes believe that he has only to do his very best at all times, and under all circumstances and he can then leave the rest to Him on Whom he can rely. And so, with this wealth of sunshine in soul the Negro is able to smilingly meet a world that so often discriminates because of accident of birth.

That golden song in his heart, which every Negro has, because he couldn't carry on without it, thrills and urges him along the upward path, however rocky it may be, with the hope, that Some Day he will reach the summit, where his song may then break into a paean of joy, for him who allows *no* obstacle to make him live less than his very best.

The Torch of Light

A PAGEANT FOR A WOMENS MISSIONARY MAGAZINE EVENING

By Mary B. Butchart

This pageant was presented at the W. G. M. S. Convention in Columbus. As there were numerous requests for it we decided to print it in the Magazine. It was originally prepared for WORLD CALL, the very fine Missionary Magazine of the Disciples Church. It is used here by permission of WORLD CALL and of the author. A very few changes have been made adapting it to our own church, substituting the names of our own mission fields and institutions.

Characters in the Order of Their Appearance:

Two Missionary Women—Modern Dress.

The Soul of Missions—Robed figure. Name printed on a ribbon across her breast. Head band of ribbon.

Love—A young girl; white robed; gold head band; gold letters across her breast.

Information, Education, World Fellowship, World Service, Inspiration—These characters are to be dressed in different colors. Their names are printed upon ribbons which cross their breasts. They wear matching hair bands.

Non-speaking parts—

A group of small children—

Little Mother—This part should be taken by a small elderly woman. If impossible, the part may be taken by a younger woman made up for it. Great care should be taken not to burlesque the impersonation.

Music—A quartette of women's voices or a solo voice accompanied when possible by violin and piano should be used for the songs.

Scene—The rear of the stage represents the entrance to a garden. There is a portico or archway which is banked on either side with green. Branches of trees or palms may be used. Bright bits of color may be introduced by the use of artificial flowers and plants. Dim light effect toward the front stage. A rosy light is hung in the arch of the portico. Above the portico is a banner upon which are inscribed the words, "The Land of *The Womens Missionary Magazine.*" It is very important that a suggestive and a beautiful effect be produced.

Stage Suggestions—The arch should be made of light wood covered with crepe paper. Heavy cardboard may be substituted if necessary or even a curtain hung to represent a doorway. The arch should be placed about three feet forward from the rear wall to allow the characters to pass behind the palms and enter through the archway. It is possible to produce this pageant without the use of a curtain. In such case the stage and house lights should be turned out for one minute. A bell should be struck to indicate the opening of the pageant. The Soul of Missions may take her place guarding the portico. The stage lights are turned on and the pageant begins.

Costuming—Work out a beautiful color scheme in the robing of the *Womens Missionary Magazine* characters. Do not dress them all in white. The robes should be very simple, low in the neck, sleeveless, hung to the instep. Rope girdles

should be worn low upon the hip. No jewels should be worn by these characters. World Service may wear a nurse's uniform or a white Hoover apron, white cap, etc., if desired.

The curtain rises showing the Soul of Missions standing in front of the portico.

Soul of Missions: (She steps forward)

I am the Soul of Missions. I guard the entrance to the Land of *The Womens Missionary Magazine.* The gateway of this land stands open before you. Beyond its portals are Love, Information, Education, World-Fellowship, World-Service and Inspiration. All stand waiting to serve you. Will you not enter seeking re-consecration to the service of Christ? (Pause—she appears to listen intently, shades her eyes and looks toward the right exit.) Two women come this way. How earnestly they speak together! Something seems to make them unhappy. I shall hide behind this portico and wait. I may be able to help them.

(Enter two Missionary Women at the right lower front stage. They walk slowly, conversing as they cross the stage.)

First Missionary Woman:

I had a letter from our Missionary Headquarters yesterday. It contained suggestions regarding our Magazine evening this Fall. We should be able to plan a successful campaign if our Missionary women would only give three days to the work. How I wish that they were more enthusiastic about The Magazine.

Second Missionary Woman:

I wish so, too! One woman told me today that she simply could not be bothered with *The Womens Missionary Magazine,* and another said that we did nothing but talk Magazine every Fall and that she was tired of it. (Pause.) It seems so queer that some of us love and appreciate the magazine so greatly and that the rest of our missionary women seem to care nothing for it.

First Missionary Woman:

I, too, have wondered at the attitude which they express. I have been thinking about it a great deal this summer. I have determined one thing. I shall never speak apologetically for *The Womens Missionary Magazine* again. Too many of us do that, thinking that our women will subscribe. I am sure there is no other magazine which offers so many fine things for a dollar a year. It is far better to say, "Aren't we fortunate to have all of these wonderful things provided for us at so small a cost?" Do you agree with me? Am I just a silly, enthusiastic woman?

Second Missionary Woman:

I am sure you are not foolish in your belief in *The Womens Missionary Magazine.* It has been invaluable to me. I look forward to reading it each month. Our women do not give it a fair chance! I cannot believe that if anyone conscientiously read the Magazine month after month she would fail to like it or to become truly missionary in spirit.

First Missionary Woman:

I am sure you are right but what can we do? What an effective missionary society we might have if our women read and studied! What wonderful work we might do for Christ in the world if we might catch the spirit of *The Womens Missionary Magazine!* It is like a torch of light.

It dispels the darkness of our ignorance. I know that my world has grown bigger since I began to read our magazine.

Second Missionary Woman: (Devoutly)

Would God might show us how to interest our missionary women. Perhaps we are at fault. Perhaps we do not understand.

First Missionary Woman: (Earnestly)

You are right. God will show us the way if we but ask Him. (They bow their heads.) "Oh, Father, help us to interpret to our sisters the beauty of Thy love. May they catch the vision which we have caught by reading and studying. Open our eyes, awaken our souls, show us the way in which we may put before them the satisfaction and joy of missionary endeavor."

(They stand with bowed heads. A solo voice is heard singing back-stage one verse of "Speak to Me Lord, That I May Hear." The Soul of Missions, who has been standing in the shadow of the portico, comes forward and places her hand upon their heads.)

Soul of Missions:

Come, my sisters. God has heard your prayer. I am "The Soul of Missions". He has sent me to help you. Look, before you lies the entrance to the land of *The Womens Missionary Magazine!* Through this land your prayers shall be answered. Do you not read and enjoy its pages?

First Missionary Woman: (Earnestly)

That is our difficulty, Oh Soul of Missions. We see and read, and thus we understand. We seek to interest our sisters in missionary work. Many of them are indifferent members. They pay their dues but they do not read our books or subscribe to our Magazine. What can we do to interest them?

Second Missionary Woman:

And the other women! We covet them for our work. We want every woman in the church to become a missionary woman. God did not mean us to separate missions from His church. Give us these women, Oh, Soul of Missions!

Soul of Missions: (Sadly)

I cannot give them to you. Men and women cannot be driven toward God. Would that I had the power to grant your request but, alas, I have not!

First Missionary Woman: (Pleadingly)

Will you not show us the way?

Soul of Missions: (Brightly)

Indeed, yes. I shall help you. Wait here. Watch and listen! I must call my friends who live in the land of *The Womens Missionary Magazine.*

(She turns toward the arch and lifts her arms pleadingly. The Quartette of women's voices is heard singing, "Love Divine, All Love Excelling." At the close of the hymn, Love appears in the archway. She comes forward and kneels before the Soul of Missions.)

Love:

How may I serve you, oh Soul of Missions?

Soul of Missions: (Tenderly)

Dear little Love, I need your help today. These women were passing as I stood beside this portico. They are unhappy because some of their number do not realize the beauty of missionary service. We must show them

what to do. Return and bring forth the five great Spirits which rule the land of *The Womens Missionary Magazine.* They shall bring a message unto these women which shall sanctify their effort, renew their courage and bring unto them the great joy of success and achievement.

(Love bows low again before the Soul of Missions, smiles brightly upon the women and disappears through the archway.)

Second Missionary Woman: (Brightly)

I feel more encouraged already. Surely Love is able to help us!

Soul of Missions: (Smiling)

Love is the cure for hatred and for heartache. Love makes possible all missionary endeavor, all service and all fellowship.

(Enter Love followed by the Spirit of Information. The Soul of Missions and Love step down stage to the left and the two women step downstage to the right. Information walks toward the center stage. She carries a Magazine.)

Information:

I am the Spirit of Information. I have made a supreme effort to make *The Womens Missionary Magazine* of service to the churches. I have tried to present the whole task of the church in the world today. Read my pages, I pray you. I will broaden your outlook upon life. I will keep you in touch with all parts of the world. Through me you shall know what is being done with the money which you contribute annually to the work of the W. G. M. S. It was with the thought of giving the women of our church information that The Magazine was first established. How shall you judge of your work and effectiveness in the world if you do not understand, and how shall you understand if you do not read? Behold! The Magazine is waiting! The enchantment of her land of knowledge lies before you through the pages of this magazine. Enter and learn!

First Missionary Woman:

Of course, that is true. I read *The Womens Missionary Magazine* because I am interested in missions and I cannot wait to read the stories and see the pictures of other lands. It has a definite mission to perform for the W. G. M. S. It will spread information throughout the churches. I am sure that if more of our members realized how much of interest they might find, they would read the Magazine.

Soul of Missions:

The Womens Missionary Magazine has a five-fold mission to the women of the United Presbyterian Church. To provide information is its first function. (Turning to Love.) Show us the second great characteristic to be found in the Magazine.

(Love bows low and disappears through the arch. Soft music is heard. Love returns with the Spirit of Education. The Spirit of Information steps to the side and stands beside the Soul of Missions.)

Spirit of Education:

I am the Spirit of Education. I, too, have a duty to perform. Through the pages of the Magazine I seek to tell of the work of our Christian colleges in America—of Muskingum, Westminster, Monmouth, Tarkio and Sterling; of Knoxville College among the Negroes of the South, of the

schools at Frenchburg and Ezel and our other mountain schools.

I love to tell of the schools in other lands—of the primitive little schools in Ethiopia and the Southern Sudan, of the boarding schools in Addis Ababa and Khartoum, of the fine boarding schools in Egypt—The Pressley Memorial in Assiut, the Fayoum School, the Dr. Carrie Buchanan School at Luxor, the Ezbekiah School in Cairo, the Mary Clokey Porter School in Tanta, a memorial to a great leader, and the College for Girls in Cairo.

Of India's schools I love to tell—village schools and city schools and boarding schools and the fine John and Jane Denham Avalon High School. "There had to be schools" to teach and train our boys and girls in these non-Christian lands. These are all evangelizing centers and from these schools come our strong trained leaders.

I tell also of schools for boys which are equally important — village schools, city schools, boarding schools, industrial schools and the colleges at Rawalpindi, India and Assiut, Egypt.

Second Missionary Woman:

I did not realize how very important the articles on Christian Education might be. I did not understand that they were printed in our magazine with a definite purpose.

Soul of Missions:

Nothing is printed in The Magazine unless it be of interest and service to the whole church. That is why it is unique and truly different from other religious magazines.

First Missionary Woman:

That is another point which I have learned concerning *The Womens Missionary Magazine*. See, my friend, we shall be able to tell our missionary society some new things about it.

Love: (Running back to the archway and out again) Oh, Soul of Missions, there are ever so many little children outside the gate. They wish to see you.

Soul of Missions: (Smiling)

Let them in. They are my children from all the lands who are playing together. World Fellowship shall come with them and you shall learn another mission which The Magazine performs.

(Love turns and waves her hand behind the arch. A group of small children come running in. There is a little Jap, a Negro, an Italian, an American, a Filipino, a little Chinaman. Use as many different children of the different races as possible. One child to represent each race. They should be costumed if possible, but if not, at least have some characteristic note about the costume which will be suggestive of the race. Work out a skipping game for them to play or have them sing. They take their positions with great laughter and general merriment. They romp through the game. Love watches them and, toward the end, joins the group. They open their arms to receive her. The soul of Missions, Information, Education and World Fellowship watch them happily. The Missionary Women look a little surprised and appear to talk about it to each other, pointing first to one child and then another. The children stop breathlessly and crowd about World Fellowship.)

World Fellowship:

Are not my children dear? See, childhood knows no distinction of

race or color. It is through childhood that the true fellowship of the races shall be established. Come here, my little brown child, take the hand of your American brother. Little Jap run and play with your black neighbor. Now then, scamper! Off you go!

(The children run off the stage toward the right exit, waving their hands and calling goodbye as they go.)

First Missionary Woman:

Wonderful! How happy they were together. There was not an unkind word spoken.

World Fellowship:

This is the meaning of World Fellowship. We are trying to teach this principle through the pages of *The Womens Missionary Magazine.* The child-like attitude is the Christ-like one. All child life is precious to Him. Teach this to your missionary women and to your churches. So shall Christ's Kingdom come again to the earth in the spirit of the child.

(World Fellowship takes her position with the other women. Love stands in the archway. Soft music is heard, "God Will Take Care of You," sung by the quartette.)

Love:

World Service wishes to enter, Soul of Missions. She has the little Mother in her care.

Soul of Missions: (Joyously)

The Little Mother is always welcome. I am glad to be able to show these missionary women one field of our World Service.

(Love leads World Service and the Little Mother through the arch. World Service supports the older woman tenderly, and her attitude should be tenderness and gentleness. Make as beautiful a picture of this as possible. Love stands at one side of the Mother and World Service stands at the other side.)

World Service:

I am World Service. Through me the women of the U. P. Church strive to care for dear needy ones in all our fields. There are little mothers in India, helpless child wives, young mothers and babes in the Sudan and Ethiopia. Little mothers who need care and help. Through hospitals many receive healing; through child welfare centers many receive instruction. We care for orphans too, in the Gurdaspur Home for women and girls in India, in the Calioub and Fowler orphanages in Egypt; in Miss Soule's family in the Sudan. Nor are the people in the U. S. overlooked—the Orphans' Home at Valencia, the Columbia Hospital and Aged People's Home in Wilkinsburg and the new Home in the West.

Read the stories of the suffering of women and children and then read how they need our sincere love and service.

First Missionary Woman:

Don't you remember the articles about our Homes which were printed in The Magazine? I didn't dream that it was all a part of World Service.

Soul of Missions: (Slowly)

God does not teach men to serve their brothers in one land alone. To serve the world, where the world needs serving is the slogan which the Magazine brings to our women! (Pause.) There is one last character who serves through the Magazine. I would have you bear her message

to the women of your churches, oh Missionary Women. Without her you can do nothing. With her, you may soar to heights of spirituality and Christian Service, of which you have not dreamed. Love, bring forth the Spirit of Inspiration.

(Music is heard. Love bows low before the Soul of Missions, exits through the archway to meet the Spirit of Inspiration. Inspiration comes forward slowly bearing a lighted candle. The characters group on either side and back of her.)

Inspiration:

I am the Spirit of Inspiration. Through me men achieve the spiritual. Through me they suffer that others may live. Through me they catch the vision of the Christ of Calvary and gladly die in His service. The gleam of my light has shown down through the ages and has scattered the darkness of doubt and ignorance. I help men to believe in themselves, in others, and in God. Read again the pages of *The Womens Missionary Magazine* with enlightened eyes and see for yourselves what inspiration may do for humanity.

(The Missionary Women walk forward and kneel before Inspiration, lifting their arms toward her.)

First Missionary Woman:

We seek to carry the message of your inspiration to our churches, but we do not understand the way. How shall we accomplish the task, oh Spirit?

. *Spirit of Inspiration*: (Looking kindly down upon them)

Would you seek to carry the message you have learned to the women of your churches?

Second Missionary Woman:

Even we, who have read and loved *The Womens Missionary Magazine* did not understand its true genius. How shall we make others see what we have now seen? How shall we teach them to truly love and serve?

Spirit of Inspiration:

The Soul of Missions guided by Love shall find a way!

Soul of Missions: (Handing candles, one by one, to Love, who lights them from Inspiration's candle)

Light these candles, oh Spirit of Love, from the torch of Inspiration. Hand them to these Missionary Women. (The women receive the candles and arise to stand facing the Soul of Missions.) Take the light and power of Inspiration with you as you return to serve your Church. Show them the paths through the land of *The Womens Missionary Magazine*, which lead to Information, Education, World Fellowship and World Service. Love shall guide you.

(The light upon the stage becomes dim. The light of the candles shines in the darkness. The Spirit of Inspiration holds the center of the stage. The Missionary Women are on either side. The others group about them. The quartette sings, "Follow the Gleam." During the last verse, Love leads the characters off the stage in a processional march.)

CURTAIN

Foreign Correspondence

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

THE BUSY SEASON AT TAXILA

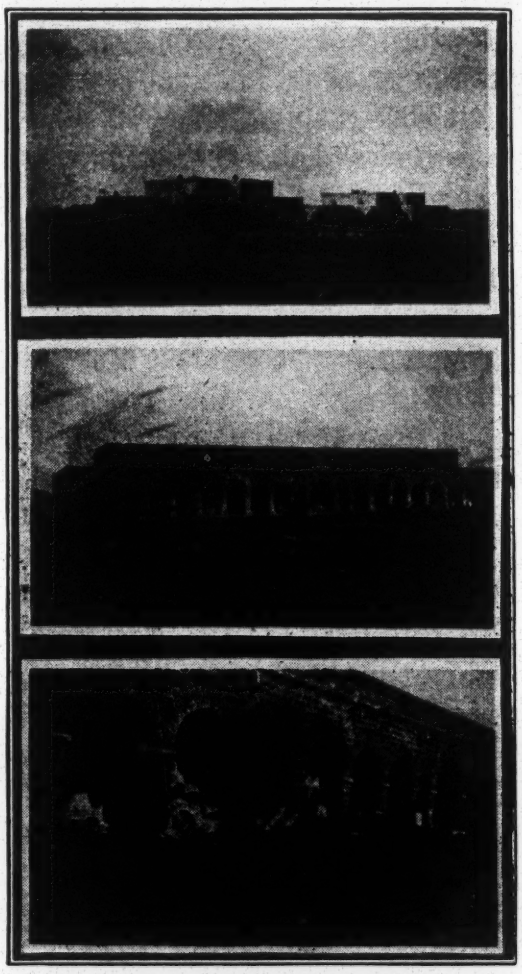
By Miss Gwynaeth R. Porter, R. N. Taxila

The busy season has begun and the hospital is filling up with patients. A member of one of the most prominent families in the Christian community is to be operated upon the first thing in the morning. She has been examined and diagnosed by a lady doctor and does not wish Dr. Martin to examine her further, just go ahead and removed the cyst she has been told she has. Much against his will he consents, and finds a very large fibroid tumor. The operation is much longer and more difficult than is expected. The Indian Doctor is away so with only the help of the senior dresser, Dr. Martin proceeds to remove the tumor. The patient's pulse gets weak.

"Start giving saline" the doctor says. So while trying hastily to prepare for the next operation the nurse starts the saline injection (subcutaneous). Slowly the pulse is improved and the operation finished.

Next a cataract which is soon removed. Then another woman for an abdominal operation. She is a Mohammedan and her husband comes to witness the operation, but because of sciatica he is unable to sit or stand in comfort, so he lies full length on the floor. The woman is given a spinal anaesthetic and talks to her husband while the doctor operates. She is in good condition and the operation is not very complicated.

After a late lunch, the nurse returns to find the clinic room full of mothers, babies and small children. Two old abscess cases to dress, a new one to open, all sorts of ulcers to dress and eyes to treat. The crowd slowly dwindles and disappears. A short rest and then she returns to find the Christian patient again needing saline. The saline started and thoughts of a long over-due class for students taking the October examinations. But no—here comes a fractured arm. Dr. Martin's cook's little



1. Doctor's Bungalow, Taxila Hospital.
2. General Ward, Taxila Hospital.
3. Patients and their attendants sunning themselves outside of general ward, Taxila Hospital.

brother has fallen off the roof and broken both bones in his left forearm. A cast-bandage is applied and a bed prepared. Dinner time. A final trip to the hospital to give the night nurse instructions for the care of the two abdominal patients and so to bed.

One busy day succeeds another till the mail brings the new *American Nursing Journal* from home. There in thrilling words, is told the story

of a missionary's daughter chosen to be the Director of Nursing for the big medical center in New York. A picture is given of the cliff-like proportions of the edifice that proclaims man's latest developments in medical sciences.

To one missionary's daughter has been given all the material helps that wealth can buy, all the wisdom that the leaders of a progressive nursing profession can supply, the choice of America's brightest daughters as students, and an opportunity for service. To another missionary's daughter has been given the handicap of lack of funds even at times for necessities for a patient's comfort, the lack of companionship and advice from fellow country-women, the lack of students fitted to care for the sick—but no lack of opportunities for service.

Some would call it a waste of effort but others say it is an opporunity to lose one's life in order to save it.

OUT IN THE VILLAGES

By Miss Nancy A. Hadley, Zafarwal

When I went home on furlough, two young men from Zafarwal District were finishing their Seminary course, and we hoped they would return to take up the work of village pastors, to be supported by the people instead of drawing a Mission salary. It was good to come back and find these men ordained and settled; one in a new congregation that had been organized in the village where he had formerly worked as a Mission evangelist, and the other in a vacant congregation in the District.

It is quite beyond me to picture to you the temptations and difficulties that must be overcome by an Indian village pastor, if he is to be successful in his work in the highest sense of the word. Would that every reader of this article might uphold our pastors in prayer.

The first visit to the new congregation was quite a gala day. One item of special interest was seeing the new brick house that had been built for the pastor. Our village people live in mud houses. These are quite comfortable if constantly occupied and regularly plastered with fresh mud. Unfortunately a pastor's house may have to stand vacant for a time, and if this time should include a rainy season or two, there might not be much of the house left. We have been very desirous that each pastor should have a suitable house, and are much pleased that one has been built in Jarmian.

The court-yard was decorated with bright-colored paper flags and the village band furnished music for the occasion. The pastor was to entertain us at the noon-day meal and while the chicken curry was being cooked, we had a nice opportunity to give a message to the non-Christian women who crowded the court-yard.

A meal in the village is often eaten in the presence of as many spectators as can possibly get within seeing distance, but it was not so at the pastor's home. We were seated inside the house to eat, the door was closed, and no one was expected to look in at the window. A good-sized window such as this was, is worthy of mention. It had nice iron bars to keep out thieves; there was no breakable glass in the windows; wooden casement shutters being much more practical.

Three of us were guests in the home that day. The food was served from another room by the pastor's wife, and the pastor set it before us in brass dishes.

By the time the meal was over a large company of Christians had gathered from several villages in the congregation, and we spent the afternoon with them. Of course the women wanted to know about my visit in America. Had I enjoyed myself? Were my people all well? What was it like to be on the ocean? How did we live in a ship? Was the food cooked on board? How many days did it take for the voyage?

After the roll had been called and

the register corrected, we had services with the men and women separately. With the women we had questions and answers about Bible lessons, prayer, and the singing of several Psalms. This latter is a part of the service that they always enjoy most.

In the men's meeting it was found that some had not paid their promised amount to the pastor; these were urged on to faith and good works, and a considerable amount was raised in money and grain.

Before we left the village a request came from some non-Christian women asking us to come and talk with them, so another opportunity was given to pass on the Glad Tidings of salvation.

We have never had more sympathetic hearings than we are having this year.

VACATION EXPERIENCES

By Dorothy H. Cummings, Rawalpindi

Kashmir has entertainment for almost any temperament. He who has the inner urge to climb every mountain he sees, will never lack for new worlds to conquer. The wood-chopper has unending supplies of fallen trees to tackle. There are lakes for the swimmer and sailor. The more high-brow may take to golf if they have saved up enough cash to buy the accessories. Those with patience may bring home strings of fish to delight the family palate. If one wearies of exertions he may just sit and refresh himself by feasting his eyes on the beauty around him, and have a thoroughly good time .

We are sitting beside a camp fire on the spur of a mountain; all around tall pines point to the stars above. Being new at camping we have learned all kinds of things about hanging our pantry shelves on trees, and putting stones on the bread box to keep dogs and wild animals from devouring the contents. We have also learned that a fireplace in front of the tent is a great boon—but also, that there is a distinct art in the building of it, to get the smoke to go out and not in. It is a great place to dry shoes that have a way of getting wet on rainy days. This has been a rather dry season so we have no exciting tales to tell of narrow escapes in floods. One severe three day rain wrecked bridges and caused other discomforts, but that has been all so far.

Leaving politically overwrought India we expected to come to a peaceful Kashmir. The discontent which has been increasing for some years among the Mohammedans against the Hindu Maharaja suddenly came to a head when inflammatory speeches were made by a Panjabi butler. He urged the Mohammedans to assert their rights and is reported to have said that he would kill the Maharaja. He was promptly arrested. His co-religionists came as a mob on the day of his trial in Srinager, which is the main city of Kashmir, to protest against his imprisonment. When the police tried to disperse the crowd, a fight ensued, resulting in the death of a number of Mohammedans. Burning and looting the Hindu shops, the Mohammedans marched through Srinager. The city had to be put under martial law until things quieted down. As 90 per cent of the population are Mohammedans, and so far only 2 per cent of the state jobs have been allotted to them, they do have reason for their discontent. Pressure is being brought on the Maharajah from Mohammedans in India, but so far he has refused to take any action. Though we are quite safe, yet we find ourselves living among people in a state of tension.

One day a fruit and vegetable vender came peddling his goods, and after some conversation we learned that he was a Christian from a remote mountain village. He married a girl to whom he had been engaged since childhood, had her taught and she also was baptized. He went back to

try to live in his own village, which is a very bigoted Mohammedan one. He was forced to leave, so he went with his wife to her home. There he opened a little school, and since this was a fine opportunity for the boys in a mountain village to study, he had about twenty pupils. However, when he began teaching the New Testament the parents would not allow the boys to attend classes. Now that means of income is gone and he is trying to eke out a living by peddling. His wife is sorely tempted to lose faith in this God of whom she has learned so recently, when her wants are not being better supplied, and when she is sometimes actually hungry. If they can but stay, give a true witness with their lives, and win the friendship of the village they can perform a wonderful service for the cause of Christ. We are trying to uphold them with our prayers, that they may stand this severe test.

ON THE MOUNTAIN TOP

By Miss Minnie E. Beatty Abbottabad

After threading our way over fifty-six miles of beautiful mountain scenery in a motor we arrive in the summer capital of India. Many of us are very fond of coming to Simla for our vacation. For six weeks we can enjoy life in freedom indeed. People are going here and there with scarcely a thought of the other people. One could be very lonely in Simla but there is no necessity for that. Many of our missionaries come from lonely stations and this is the one time of the year when we can attend lectures, concerts, Bible study classes, church services, etc., to our heart's content. There is the privilege of meeting people from all parts of India and that means much to us. The ladies of us find the Y. W. C. A. a very satisfactory place to spend a vacation because it is in the busines center yet above the noise and din of the Mall. We receive real spiritual food in the Scotch church next door. When four of us announced to the pastor that we were going down to the plains this week he said, "Who will fill in the ranks"? which shows that he had learned to expect us to be in a certain pew, and our absence would be felt.

During the summer months in Simla the Y. M. C. A. gives Missionary teas with an hour of conference after an address by an outstanding missionary, who tells of his work and then follows discussion, making it a time of real benefit to all. At the Annual Meeting of the British and Foreign Bible Society we were favored by addresses by Rev. Stewart Robertson of Scotland and our own Rev. J. H. Stewart.

We have feasted our souls on wonderful mountain scenery from the large windows of our cottage. We soon learned that we would see the most wonderful sights of the day just at daybreak. Miles away, we could see on a clear morning, the beautiful snow-capped mountains and sometimes it would be banks and banks of white fleecy clouds, once it seemed to be a real Niagara Falls between two mountain peaks.

Some of us who have lived in India for years and had never seen Mahatma Gandhi were privileged this year to come face to face with him as he walked from Vice Regal Lodge to the home where he was being entertained. When we afterwards saw hundreds of people standing out in a pouring rain waiting to see him go by, we realized how fortunate we were to have met him twice without any planning to have it so.

In Simla, we have escaped six weeks of sizzling hot weather on the plains. One of our Bible women wrote us to send them down some cool breezes since there was no relief for them on the plains. We appreciate the generosity of the Home Church which makes it possible for us to come to a hill station where we can prepare for the work of the coming year with all its duties and pleasures.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

PUTTING FIRST THINGS FIRST

By Miss Lillian McClelland, Cairo

"Seek ye first the kingdom of Heaven and His righteousness and all these things shall be added unto you."

Quite a number of years ago there burned in the heart of a certain Assiut College boy the desire to study medicine abroad and then return to his own land, and minister especially unto those sitting in Islamic darkness. He was sent to England. He had been brought up in a staunch Protestant home, and in England the Lord opened up another Christian home where he was treated as a son. In due time he returned full of vision and enthusiasm for witnessing to Christ in his chosen profession. He served on our Hospital staff in Tanta for a year.

By July, 1928, he had chosen a flat in Cairo and had re-decorated it for his Clinic and a home for his pretty, attractive bride. The Sabbath morning before he opened his office several of his pastor friends and elders came to call. But this was not a social call; it was to consecrate all that he was and all that he had or would have, to the Lord, that He should be magnified in his daily life. He said, "I feel that the greatest need of Egypt today is the consecrated daily serving and witnessing to our Lord Jesus Christ. I want Him to be exalted in my life and in my work that Mohammedans may see the Christian life and be drawn to Him. I have always believed with all my heart that those that honor the Lord, the Lord will honor". And truly, many people have been as definitely led into various secular professions as those who have been called to be pastors and missionaries throughout the world.

At the entrance of the building he put up a sign. Painted on it in big red letters was this: "No Sunday Service". Also his name, "Samuel Abudir, M. D." At once one of his intimate friends remonstrated, and said, "But why should you make such a public announcement to the Mohammedans that you are a Christian, if you desire to serve them? They will be prejudiced against you, and won't come. Put the letters in white or black if you feel you must have those words there."

THE TWO DAUGHTERS OF MR. METRY DEWARY.
The one on the right is now the wife of Dr. Samuel Abudir.

"No, I won't. I believe the Word, 'for them that honor me, I will honor'," stoutly defended the young doctor.

"All right, make the letters smaller, and then after you have worked up your practice there will be no harm," rejoined his friend, who was sincerely and earnestly desirous for the very best for the Doctor. But he remained firm in his conviction and replied, "No, they shall remain as they are."

"Another thing, why do you put your full name? Everyone knows that your given name is distinctly Christian, and I think it might be better to change it to Saad, or some such." (This is a nickname for several names and is not distinctive of either religion).

"No, I am not ashamed that I am a Christian, a follower of Christ, and I believe He will send the Mohammedans to me. I appreciate your kindness, but I am here to tell the truth." The doctor explained that his friend was hurt, but he could not compromise.

Some months later, this splendid young friend called again and he waited for two hours, and that standing, because of the large number of Mohammedan women in the office. Eventually he left, saying he would call later. The next day he again saw a crowd of Mohammedan women waiting.

"Do you know what percentage of my patients today were Mohammedan?" asked the doctor of his friend. "Ninty per cent were Mohammedans and seventy per cent of those were women. Do you know why?"

"No, but I should like to know the reason", replied the surprised pastor.

"Because I am trying to be a real Christian, and now I believe you can see why, and thank the good Lord." Then the friend told him how ashamed he felt that he had ever suggested changes in the sign, and that now he was glad because he knew the Lord had done it all.

This young doctor has drawn into his practice the families, and especially the women, of many of the high class Mohammedans of that section. How has he done it? Not by concealing his identity with Christ but by clear-cut testimony to Him. One day not many months back, a fanatical Mohammedan occupying an important position in one Government Department, came to the Doctor's office bringing his wife. The man inquired very carefully as to whether he was Dr. Samuel Abudir. Being assured that this was so, he again asked "But are you the real Christian doctor to whom many of our people go?" After being assured once more, he allowed his wife to remove her heavy black veil, and explained, "I had to be sure you were the right one, because my wife has never been seen by any doctor nor any man outside of her own family."

"But I am not a women's doctor", objected our medical friend. "If your wife needs surgical attention, I can not help her, for I am not a surgeon."

"If you can't help her, no one else shall," replied the husband.

The doctor looked at him curiously, wondering what had brought him to his office and why he insisted upon going to no one else. He voiced his thoughts.

"I have been searching for two or three months for a real Christian doctor, for no Mohammedan shall ever see my wife," emphatically declared the official. This man wanted a doctor whose daily life conincided with his spoken word.

Over the doctor's examining table is a framed text from Psalm 119:4. Many of his patients ask where this is found, and thus he has opportunity to witness. On his reading table is also found plenty of Christian literature.

A few weeks ago, a poor old Mohammedan called him, and when asked why, he replied, "Because I heard *you know* our Lord Jesus." That old man did not want some one who could tell a lot *about* Jesus, but one who was on speaking terms with Him.

Last spring a baby of 17 months was near death from measles and double pneumonia. After his little life had been despaired of several times within 24 hours, they called this doctor. He inspired in the hearts of those parents a new hope, and yet a willingness to give him up,

if the Lord so wanted. But the Lord healed him and used his medical servant to help. The mother especially took courage when she could feel that her baby was under the care of one who knew and loved the Lord. May the Lord increase his kind in Egypt. We need them.

Perhaps his greatest hobby is the need of the thousands of little helpless ones that die every year unnecessarily because of lack of care. He has two adorable little daughters and if you want to see their charming mother look at her picture taken when she was a school girl.

OLGA AND "MORNING BRIGHT"

By Miss Margaret Bell, Fayoum

"If she could only live at the school. The street where her mother lives is very bad for a girl. She is always diligent and faithful, if she just had a chance at home." Thus Olga's teacher spoke of her.

Olga, herself, had no requests. She'll wear any kind of old clothes, and fight the girls who dare to make fun of them, and she'll be in school every day that her poor mother can spare her, and do well in her work, too. "She is bright", is the verdict of every teacher. Needless to say, she is a free pupil.

This winter her Father has been out of work. He went away to seek work, but did not find a job, and the family were often in want. A brother of Olga's mother, grudgingly gave them bread from time to time.

This year the little six-year-old brother, Sobhi, (Morning Bright), started to school, but was soon taken out of school and apprenticed to a shoemaker. He played in the street till all hours of the night and then wanted to sleep most of the day. The shoemaker kicked him out one day. That night he did not go home. For several days no trace of him was found, then he was discovered hiding in the warehouse of a neighbor. The father being away, the uncle undertook to discipline six-year-old "Morning Bright". He first gave him a good whipping, then as a warning against future misconduct, he gave him several burns on his legs with a hot poker. After that, the little fellow took flu and, for a time, was very ill.

Olga brought no word of this to school, but when the lad recovered, his mother brought him to church one Sabbath and told me the whole story. "Morning Bright" was very thin and pale, but his twinkling eyes and roguish smile were the same. The mother said "It's impossible to apprentice him. They all say he's too little to work. His older brother is nine and he works in a garage. But they all tell me that the only safe place for 'Morning Bright' is in school." So he came back to school.

We made a bargain with him. When he does not play in the street with naughty boys at night, goes to bed early, and is at school on time, (8 a.m.) I bring him upstairs to our house and he has a cup of milk and a big sandwich. He comes on time and is doing nicely with his lessons.

Olga's shoes wore out. She appeared in some old ones much too large for her. When I called her in to ask about her untidy shoes, she said, "I'll ask my mother to see about new ones." A few days later she came with another pair of old shoes which looked better than the others, but they were far too small. She was limping from the pain they were causing her. I brought her upstairs and found that she had a very sore heel from the ill-fitting shoes. We found a suitable pair for her. "May I wear the old ones today?" she asked.

"You want the girls to think that your mother gave you the new ones, don't you?" I asked.

"I don't want them to laugh at me because we are poor." she said.

"It is the good God who gives us all we have, Olga. It is right for you to honor your mother in every way you can, but be certain to tell the truth." we said.

Pray for Olga and "Morning Bright", and for the many others as needy as they, and for us whose high privilege it is to minister to some of them in His Name.

NAGIA

By Miss May Holland, R. N., Benha, Egypt

Who was Nagia? What was she like? How did we come to know her? Well I will tell you. She was one of many little servant girls who came daily to the clinic with babies and little children. Yes, she was one of them; but she was also a little more to us, because from the time she first came her poor pinched face appealed to me, and I made up my mind to keep in touch with her.

Her father died when she was quite young, and when her mother married again, Nagia had to find another home. Her uncles took her to serve their wives and children. As each uncle had two wives there were many children, and some one of them was always ailing. So Nagia brought them to us a great deal. She often came with a baby on her shoulder and another in her arms, and sat down with the Bible woman to listen to the Bible story while waiting the turn of her small charges.

Besides looking after the children she did the family washing, carried the water from the river, took the corn to the mill to be ground, and a hundred and one other things. I often wondered when she slept.

When it was Moslem feast time she expected a gift from us, and when it was our feast time she expected one also. When she was married we gave her the wedding dress, a pink voile, her heart's desire. The friends said she married well. The man had a cow and a donkey.

Nagia did not go out much after her marriage. She was always in a hurry when she came to the clinic, and if we did not serve her at once she would not wait. When her baby was nine days old she came at noon, and laid the baby on the table, and said, "Look, Sitt, (Lady) he is clean. I made this bonnet for him, and we have a bed for him like yours—made from a crate. I want a piece of net to cover it so the flies wont get in the baby's eyes." Nagia's homely face shone, she was so happy.

We gave her what she asked for, and more too. I said, "Nagia, what about the Lord's Prayer? Do you ask for your daily bread?" "Yes, Sitt", was her answer. "Nagia, who was Jesus Christ?" "He was the Son of God", she replied. "Is that true? Do you believe that, Nagia?" "Yes, Sitt, I do".

She went home. The next morning our Egyptian nurse was out making a call and she met a funeral. As she knew so many of the mourners, she asked one of them who had died. It was Nagia! Nagia? When she was with us yesterday noon? Yes, but this noon she will be in the ground.

I went to the mourning as soon as possible, and heard many tales from the weeping women, but I also heard Nagia's confession—Christ is the Son of God.

OPEN DOORS

By Miss Nellie C. Smith, Benha, Egypt

As I have taken up the work in the Benha district, I have been much impressed by the great reductions that have been made here, especially in the Foreign Board workers. A number of places where we formerly had schools and evangelists are left with only the work that can be done by occasional visits by the Bible women. In one of these towns, we spend a day every other week, and find many homes open, both Mohammedan and Christian, and a great desire to hear the message from God's Word. We have many requests for help also for the people are very human and want to better their financial conditions also, if it is possible for them to get any help from us.

On our last visit there we were asked in one home, a nominal Chris-

tian one, if it would be possible for us to give work to a Mohammedan if he would be baptized and become a Christian. In another, a widow wanted help to get one son into the hospital, free, and the other one into our orphanage. They are so very poor that in comparison we seem to have great power and wealth, so they think nothing is impossible.

The one who really made my heart ache was a little old Mohammedan woman, whose husband, an elderly man, has taken another wife and so there are the usual unhappy conditions. The new wife lives upstairs and as we sat with the old one down stairs she told us something of the sadness of her heart and of the difficulties under which she lives. Certainly our work is never finished until we have given the message of life to these who are of all men most miserable, in this life and who have no hope for the life to come. May we be much in prayer that doors may be opened and that there may be real religious liberty so that those who believe may confess to salvation.

CALIOUB ORPHANAGE

By Mrs. J. M. Baird, Benha, Egypt

Saturday morning in Calioub orphanage! Fifty-five baths! Clean suits for every back; fresh socks for 110 feet! But no, there are only 109, for Solomon walks with a crutch.

As I sat and joked with the young shoemakers in the cobbler shop, while the teacher mended my shoe, I could not keep my eyes from the face of Solomon, bending over his last, his crutch leaning against his work table ready for use. He looked so old and tired that my sympathies went out to him. The leg had been amputated some years ago in an attempt to arrest disease, but I learned from Mr. Pennings that the boy was not strong. However, the fact that he cannot wear two shoes has not kept him from learning to make shoes for others, and if his life is spared, he will be able to make his livelihood in an honorable occupation, thanks to the Orphanage.

Another tall boy—Fouad—feeling my interest in them all, slipped out to return with a large drawing pad in which he had a number of portraits done in charcoal. No, he had had no training, but he *liked* to do it. He would take a small picture, and with it as a model, make his outline sketch and fill in the shading with his charcoal pencil. This young fellow is in charge of the rug making since the instructor had to be dismissed to cut expenses, and before many years, Fouad will be starting out in that industry, unless he possibly has a chance to develop his art talent and can make a name for himself as an artist. A lovable chap he is, and may God grant him his heart's desire.

Out in the small play ground under the wide spreading accacia tree, the younger boys were having a great time with some rag balls, throwing and kicking them. Over against the wall in the sun, sat a group of little fellows, two of them washing out socks in a small bucket, and true to the methods of Egyptian washer women, using almost as much soap as water. At the back of the playground a ten year old gardener was watering a small plot of ground where a few geraniums, marigolds, and chrysanthemum shoots were in evidence. In the dormitories the iron cots were spread up smooth and clean. The dining tables were scrubbed and shining, everything in "apple pie" order, ready for the Sabbath and a new week. From the kitchen came the fragrant odor of Egyptian cooking, with its whiff of garlic and spices.

Upstairs in the Penning's living room we were greeted by Mr. and Mrs. Pennings and nine year old Mary. What a welcome was ours!

And while we talked together a vision kept rising before our eyes. Instead of an Orphanage building crowded between other buildings in a densely populated village, we saw

those two and a half acres of ground which have already been purchased in a new section near Cairo. The boys are playing, not in a small dirt court with the dust and dry leaves whipping up into their eyes, but on a large sandy playground where there is room for all to run in the sunshine and fresh air. The young cobblers sit, not in a small low room with one door and tiny window, Solomon and his pals can lift happy faces to the sunshine and fresh air flooding in from big windows. The little rug makers need follow their designs no more with squinting eyes, as their room, too, is full of light and sunshine. And what a joy a real school room would be to Megalli Effendi, the teacher, who works so faithfully with his small charges now in two narrow, dark rooms where they must take turns at lessons. And the Pennings family! What would it mean to them? A comfortable apartment with modern conveniences! Is that too much to ask, after thirty years of service to the orphan boys of Egypt? Will you help make this vision a reality by your prayers?

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

WHO WILL GUIDE THEM?

By Miss Aulora McIntyre, Omdurman.

It is more or less governmental policy everywhere in the East for the Western power in authority not to interfere with the religion of their subjects. On the surface this seems quite fair, but how does it work out? Recently on account of the governmental retrenchment policy here in the Sudan as elsewhere, the students of Gordon College in Khartum registered their disapproval of the promised reduction in salaries for government employees. This would effect many of them who were expecting government positions. A general strike was declared and the students walked out. In consequence we had frequent encounters with them in the homes where we had their sisters for pupils. Our Bible Women were confronted with questions about Christianity that caused surprise. Where had these students learned these arguments? They were not the ordinary Moslem contentions. They were the very ones that might be heard in the U. S. A. How proud they seemed to be to have added this ammunition to the worn out Moslem objections which with their modern education no longer sound plausible. It is the boast that Christianity is not taught in Gordon College though the College was founded in honor of that world famous Christian, Charles Gordon.

These young men are intelligent, with minds hungering for western knowledge. I saw a table full of English and French books. I picked up one, a cheap English novel. "When you want to read English, why do you choose that sort?" I asked. "I chose it because it is English and it was cheap" he said. "Isn't it good? I don't know what to choose." I explained to him that there were "splendid stores of good literature in English—Why waste time on trash that is worse than useless?" These educated young men have found that their religion falls short historically and scientifically. They are no longer able to accept the teaching of the Azhar that the earth is flat. Mary the mother of Jesus in their book is Miriam the sister of Moses. How can they account for the well authenticated lapse of milleniums between Moses and Christ? They are convinced that Islam has nothing for them but what has Christianity to offer when their so-called Christian teachers seem to find so little of value in it?

Up to this time there are no second-

ary schools for boys in the Sudan—other than Gordon College. The boys leave our primary schools at the age when their minds are keen and enquiring and if they want higher education their only choice is Gordon College. In it the Koran is the Holy Book, the chapel is a mosque, and the holy day is Friday. Experience of the disaster wrought to nations in the past through a Christless civilization has failed to teach its lesson.

ETHIOPIA

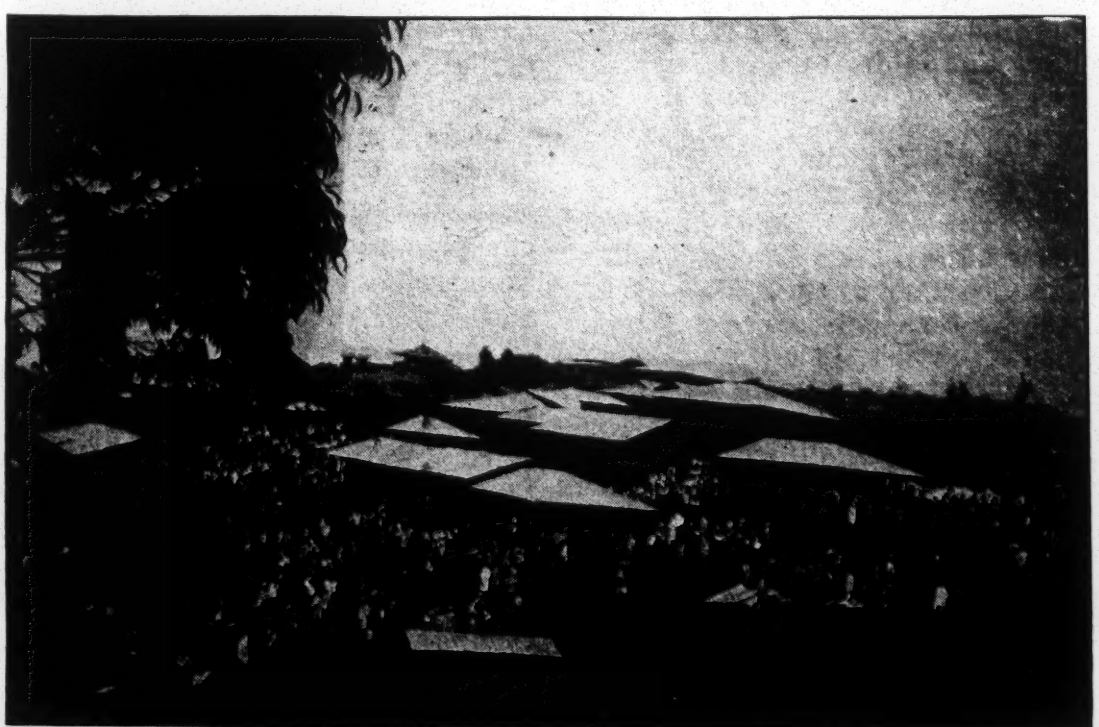
Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

"THE LATCH-STRING IS OUT"

By Viola Bayne, R. N., Gorei, Ethiopia

The latch-strings surely hang on the outside of the doors in Ethiopia. Visiting in the homes is one of the richest experiences afforded the missionary. Here we come in contact with rich and poor, bond and free, those beginning in the Christian way and those who have had no thought in it. In Gorei the homes are open to the missionary any day of the week and any hour of the day. The people appear to listen to every word spoken, and yet, very often, at the end of the lesson there are those who cannot tell if the object taught was a river, house or man. Some have to come repeatedly for weeks before the sense of hearing is thrown open. But when the light dawns and ears are opened, how very well the truths are retained and as time goes on, application is under way.

Along with the Bible story and songs shared with the home, there are contacts and friendships very precious. In a home where eight prisoners and a guard had gathered, conversation centered around slave trading. As the missionary explained the law of slavery to be the law of man and not the law of God, "for God has made every man free through the blood of Jesus Christ", a poor slave unnoticed before, lifted her-



A VIEW OF GOREI, ETHIOPIA, TAKEN FROM DR. DOUGHERTY'S RESIDENCE
Cut furnished from Mrs. George Moore Memorial Fund.

self from her tired knees and shouted, "good, good talk!"

In another home, a very sick ten month's old baby was found. A wee frame burning with fever for ten days was quickly hurried to the mission. The babe died and the mourning in that home was heart breaking. The next day, the mother appeared in the meeting held near her home and the following Sabbath she came for the first time to the mission church. Since that time she has not missed one meeting either near her home or in the church.

In a home where thirty women gathered for a Bible lesson, there sat a woman so eaten by leprosy it is necessary for her to bandage all of both feet. Outside the door of the same home sat a woman in the pealing stage of smallpox. She did not enter the room, but was given a chair to sit on and handed the chair back into the room before she left.

In another home the missionary went for lunch. After the usual course of pepper sauce and coffee a can of peaches was brought to the table. The chief servant being very unsuccessful with the can and the crude knife with which he tried to open the can, handed his work to another. After many hands had tried to open the can of fruit and the can had been on all the stools in the room, plus the table and several spots on the floor, the missionary pleaded for a trial. This trial ended with a vow to furnish every new bride with a can-opener. Then a stone was brought in from the veranda and soon the can was forced open. Then the question of serving with spoons became an argument. It had been rumored from a last home where the missionary ate, that no spoon was served with the fruit but the fingers were used. This was voted against and very soon spoons were miraculously produced from behind a bed. The fruit was good and the visit much enjoyed.

In another home, a priest who happened to be visiting was asked to teach the lesson. He told with a great deal of pride that he is one of the great teachers of the church and had even slept that night in the church—so good is he. After refusing to teach in the presence of a missionary—stating that for him to be taught would be shame and for him to teach would be impossible since the missionary knew everything and he knew so little—he was asked to tell something of the morning lesson. His answers gathered were that he had taught from the Gospel. The Gospel of Exodus, Chapter one, and the Ten Commandments. The missionary did not insist further on his teaching the lesson but went on with the lesson of "the Mary who sat at Jesus' feet".

Not only in the homes is the word accepted but also by the wayside. In this the Victrola serves in a great way and calls the people to the side of the road as they stop to rest on their way to market. Groups of forty and fifty people stop for a song from the box and a story from the Book, and in one morning many hearts can be instructed in the way of Life.

The missionary is not always "one sent from America" but is often "one sent to his own people". The native boys have been doing very good work this summer and have gone in to far and near villages, gathering attentive groups.

The result is not hard to imagine and our little church is indeed a place of worship on the Sabbath day, where many who are instructed during the week, gather also on the Sabbath. More and more the people are lingering after the service to visit and to arrange for week day meetings in the homes and to enquire for schooling for their children.

Yes, the latch-strings are out in Gorei.

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

"I vow to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question: the love than stands the test,
That lays upon the altar the dearest and the best:
The love that never falters, the love that pays the price,
The love that makes undaunted the final sacrifice."

A CALL TO PRAYER

The Spiritual Life Committee appointed by the General Assembly has prepared a program for "Strengthening the Spiritual Life" of the whole church.

In the call sent out to pastors are these challenging words: "Naturally we think of the financial problem first, for it vitally affects our work in its practical, every-day aspects. But there is something else which is more fundamental, and which imperatively demands our most earnest attention. Our church, along with other churches, is suffering from spiritual depression. There is no blinking the facts. We have not escaped the widespread reactionary influences of disillusionment, cynicism, indifference, despair, positive unbelief and aggressive atheism that have followed the frightful tragedy of the World War. Never was it so desperately hard to carry on church work as it is today.

But woe unto us if we accept the role of the defeatist and utter the message of the pessimist. We are not quitters. Let us solemnly declare before our God that we purpose to push one. "The trumpet must never sound retreat".

Programs are suggested for presbyteries, presbyterials, congregations, including all organizations.

For the Women's Missionary societies the committee suggests that "Each Presbyterial organization hold an all-day meeting in September", preferably on September 8. This announcement is made here in order that presbyterial officers may have time to plan for the observance of this day of prayer at the appointed time or to arrange for a similar service at a convenient date.

Copies of the pamphlet containing program may be had from the Board of Administration, Publication Building, 209 Ninth St., Pittsburgh, Pennsylvania.

Another Committee has sent a call to the women of the church to unite in a "Monthly Mid-Week Mission Prayer Service". This plan is "to assist pastors in their mid-week prayer service and to cultivate mission-mindedness on the part of the church".

It seems hardly necessary to say that the "Fathers and Brethren" may depend upon the women to support heartily every effort that is being made to stir the church at this time. It ought to be so. Women are in the majority. According to the U. S. Census of Religious Bodies for 1926 there were in the United Presbyterian church but "74 males to every 100 females". As

mothers concerned for the salvation of their children, as teachers in the Sabbath School and attendants at the mid-week services where they almost have a monopoly, as members of missionary societies where constant thought is given to "Neighbors" near and far, our missionary women have no deeper interest than this, that

"Christ shall have dominion
Over land and sea,
Earth's remotest regions
Shall His empire be."

And yet—how we dislike to confess it—not more than one-third of the women of our United Presbyterian church are "mission-minded". The other two-thirds are either indifferent or are entangled with things of lesser importance than the extension of Christ's Kingdom.

We have perhaps exhausted all the known methods for interesting these two-thirds. Shall we not now in our desires to renew the spiritual life of the church give ourselves to prayer continually for a "revival beginning in me" and extending to every member of the church?

* * *

THE NEW WILMINGTON MISSIONARY CONFERENCE

Do you know what lies "Beyond the Purple Rim?" Do you know what is the "Rainbow Empire?" Do you know why it is called that? Do you know that the Bible contains a marvelous promise about that land? If you want to learn all these and hosts of other things, come to the New Wilmington Missionary Conference at New Wilmington, Pa., August 5-12. We'll introduce you to the author of the book which will tell you all the things you ever thought of wanting to know about that "unknown" land before you talk with him a minute you will realize you have added another *friend* to your list.

Everybody, young and old, men and women, will be getting acquainted with the book as well as its author those days, for that is the only mission book that will be used this summer. All the other features of the conference program have been provided for also. There will be the opportunity for new friendships and renewal of former ones. There will be the opportunity of intellectual growth and spiritual uplift those days as well as physical relaxation and recreation.

Each group—adults, girls and young men—will have a new Bible teacher this year. The Institute hour will be in charge of a new leader who was very popular with Tarkio Conference crowds in former years. Our honored missionaries and church leaders will appear on the various occasions frequently. The usual college reception will be held and a pageant will be presented. The pageant was written by one of our own missionaries and will be presented by our own missionaries who have lived where this true story took place. It is a real missionary experience.

You cannot afford to stay away. Come to the New Wilmington Conference.

—Anna A. Milligan.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

THE MRS. H. C. CAMPBELL JUBILEE THANK OFFERING

By the action of the Women's General Missionary Society Convention at Columbus, Ohio, the Thank Offering this year is to be the Mrs. H. C. Campbell Jubilee Thank Offering. The honor is worthily bestowed.

The Women's General Missionary Society was organized in 1883. During all these years one name has been continuously connected with the work. Mrs. Campbell was one of a small group to plan the organization and was secretary of the first convention. When the Women's Board of Directors was organized in 1886 she was chosen a member and for more than forty-nine years served faithfully in different offices of this Board. She was responsible for the work of one department, but was always interested in the other departments. Her interest in the Thank Offering has been most marked since the first offering in 1888. Very often in her Magazine articles she called attention to the importance of the Thank Offering and asked the prayers of her readers for the love offering of the women and children of the Church. God spared her life until after we had crossed the threshold of our Jubilee year, then He took her to Himself. By having a part in this Thank Offering we honor supremely our Lord and Master for His goodness to us as individuals and recognize the grace which He bestowed upon His consecrated servant, Mrs. H. C. Campbell.

Since this is our Jubilee year, we also keep in mind the fifty years of the Lord's blessings upon our missionary efforts and express our thanks in our gifts. May God bless us abundantly as we prepare for the Mrs. H. C. Campbell Jubilee Thank Offering.

EGYPT'S THANK OFFERING

One part of the annual report of your Thank Offering secretary is always keenly awaited. This is the report of the Thank Offerings of India and Egypt. We know how much prayer is put into the ingatherings of our missionaries and of the women and children of these two fields.

In sending the report of the amount of the different Presbyterials of Egypt this year Miss Minnehaha Finney kindly enclosed most interesting facts of each Presbyterial Convention and the Thank Offering service. I wish it were possible to give these complete to our readers, but I have gleaned from these reports the Thank Offering service of each. We express our appreciation to Miss Finney for gathering this information and to the ladies writing the reports. It is most interesting to note the objects to which the Thank Offering was distributed.

THEBES PRESBYTERIAL

The Thebes Presbyterial met in the chapel of the Luxor Girls' School, March 25, 1932. The general subject was Service. Miss Patterson with a choir of girls, led the meeting in Service in Song which added much to the spirit of the meeting. She taught two new songs.

A dialogue, "The Good Samaritan" was beautifully given by the Community Young Women's Society. The Thank Offering Service was led by Miss Adiba Sidra of the Girls' School, Luxor, and a prayer of Thanksgiving was offered by Miss Mukhtara Gindy. The Thank Offering amounted to $370.08 and was distributed as follows: To Synod, to Calioub Boys' Orphanage, to Fowler Orphanage, to Sohag Boys' Orphanage, to Assiut

Hospital, to Tanta Hospital, and Nezlet el Kady School.

Nine delegates attended from other towns. Fourteen places contributed to the Thank Offering. One town, a very needy one where a young Bible teacher has begun work, sent 50 cents. We are sure this offering gladdened our Father's heart just as much as the $70.00 did from a rich church! As the offering in the Luxor Church was presented, in one of the Thank Offering envelopes, was found a very old fashioned gold pin. Tied up in a small black rag was a coin worth two and a half cents from a little old lonely woman who never misses a service. The pin was taken by Mrs. H. T. McLaughlin of Steubenville, Ohio, to the U. S. A. to try to interest others more in our Thank Offering. $3.75 was added to the Luxor Women's offering for this pin. If more is received for the pin, it will be added here later.

DELTA PRESBYTERIAL

The Delta Presbyterial Thank Offering meeting was held in Alexandria on March 25. At every session the auditorium in the mission building was comfortably filled, the sessions being presided over by the President, Madam Farag of Alexandria. The Convention theme "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth", was ably discussed in its different phases by various members of the convention.

The Thank Offering this year was $1,503.21.

The disbursement was made by the different societies as follows: To Synod, Fowler Orphanage, Calioub Orphange, Khartum Boys' Home, Bible Women's Training School, and other charities.

For most of the delegates to the Presbyterial the excitement began with the arrival of the special third class coach at their station. This coach was attached to the 7:15 a.m. train from Cairo, and at every station we were joined by a fresh delegation. We were met at Alexandria station by a local Committee who saw us safely through the busy city streets to the Mission Auditorium where the Presbyterial was held. For many of the delegates this was their first trip to Alexandria, and there was the added thrill of excursions along the sea front or shopping trips to the big Alexandria stores between and after sessions.

Miss Laura Wright conducted the Consecration service at the close of the morning session, and at the close of the afternoon session Miss Paden led in the Thank Offering service which followed a very effective Thank Offering Playlet given by the girls of the Central Girls' School.

MIDDLE EGYPT PRESBYTERIAL

The meeting was held in Bida this year on March 25.

The Thank Offering amounted to $375.00. It was distributed as follows:

To Synod, to Calioub Orphanage, to Fowler Orphanage, to American Bible Society, and Officers' Travel.

THE THANK OFFERING MEETING AT ASSIUT

"Yet I will rejoice in the Lord, I will joy in the God of my salvation." This was the conclusion which Habakkuk reached after he had rehearsed all the calamities which had befallen the land. That too, seemed to be the spirit of the women of Assiut at the Thank Offering meeting this year. If there ever was a time when the community might have settled down to mourn over calamities, it is the present.

On the day of the meeting, however, one saw groups of women and troops of school girls wending their way to the chapel at the Preparatory School before the appointed hour with looks of happy expectation on their faces. The place was full before the hour of the meeting and late-comers

had to be squeezed into all sorts of uncomfortable corners.

The speaker of the day was Rev. Tawfik Gayed, the pastor of our church at Sohag. He spoke very impressively on the text, "What shall I render to the Lord for all His benefits toward me"? Rev. Tawfik is a master of the art of using illustrations and always holds the attention of his audiences.

After the address the offering was gathered, and while it was being counted a program of songs by the different schools was given. Some of the children came from very simple schools, and their performance was not so finished as that of the girls from the Khyatt School or from the Pressly Memorial Institute. But there was the same spirit of rejoicing over the goodness of God in each group.

Miss Davida Finney of the Khyatt School, as president, had planned so wisely for the conduct of the meeting that none of the spirit of worship in giving was lost. Mrs. Bahia Aziz, one of the kindergarten teachers from the Pressly Memorial Institute, was the able secretary. It was a disappointment not to have the treasurer, Madame Nasif Bey Wissa, present at the meeting, because of the recent sorrow in her family. But she had sent her clear report to be read and has since shared enthusiastically in the plans for the distribution of the offering.

The offering was not less than last year even though times are hard.

The amount of the offering was $1,350.00, and it was distributed as follows:

Assiut Bible Women's Salaries, Assiut Hospital, Assiut Orphanage, Fowler Orphanage, Calioub Orphanage, Sohag Orphanage, Prison Work, Tanta Bible Women's School, Temperance, Street Sabbath Schools, Bible Woman's House, Assiut Poor, Synod —Self-support, Ministerial Relief, Pastoral Schools, Seminary Students, Sudan, and Work for Moslems.

Life Members

SENIOR LIFE MEMBERS

$25.00 each.

From June 1, 1932 to July 1, 1932

3. Mrs. Cameron Bickett, Xenia, Ohio. By her mother, Mrs. Elizabeth McCampbell.
4. Mrs. Ruth Graham Nowers, Atkinson, Ill. By her mother, Mrs. Janie Graham.

CORRECTIONS

Life Member No. 29, January 1932 issue, should read, Mrs. J. W. (Ella Speer) Connell, 2572 E. Main St., Columbus, Ohio, instead of Mrs. V. W. Connell.

In the April Magazine, the name of Mrs. Madge Dickey, Jamestown, Pa., by W. M. S. should be, Shenango instead of Jamestown.

THE INDISPENSABLE ONE

I am weak, dear Lord, I can not stand one moment without Thee;
But, oh, the tenderness of Thy enfolding,
And, oh, the faithfulness of Thy upholding,
And of the strength of Thy right hand—that strength is enough for me.

There were strange soul-depths, restless, vast and broad, unfathomed as the sea—
As infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God, Thou art enough, enough for me.

—George MacDonald.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

1933 AND NEW SOCIETIES

The Jubilee year of the W. G. M. S. is to specialize in several things, one of which is an increase in the number of societies in the Young Women's department.

Special attention is here called to the great need for circles to care for those of early high school age to the college period or a little farther. It is certainly unfortunate to permit those just graduating from the Junior society to feel that they need no further training in missionary lines,—or, at least not until they become of sufficient age to be the head of the home.

Of course women's societies and the older branch of Y. W. societies do not plan to be neglectful in this matter, but it is easy to sit back and let some one else take the initiative in forming such an organization and sponsoring it until it is able to walk alone. True, it is not always easy of accomplishment but very worthwhile when done.

Look over your field,—your congregation,—and see how many girls and young women are not being offered an opportunity to study and work together in a missionary society.

Will you not do your part towards fulfilling this section of the Jubilee goal?

Miss Helen Melville of Colgate, Wisconsin, R. F. D. 1, Box 2, is president of a new Y. W. society called the Rainbow Circle. This society is in Wisconsin Presbyterial. The correspondent failed to give the name of the congregation, hence the name can not appear here.

Cambridge, Massachusetts, in Boston Presbyterial, has a new society for young women. It has no special name as yet, but expects to select one soon. There are twelve members. Miss Janet Nesbitt, 47 Prentiss St., Cambridge, Mass., is president. That Miss Nesbitt is not in India now is due to a break in health. America seems to be the right climate and she is showing her missionary enthusiasm by seeking to interest her fellow church members in becoming informed along missionary lines. Greetings to the first new societies for 1933! Who will be next?

A CHANGE IN PRESBYTERIAL PENNANT POINTS

The convention meeting in Columbus, June 16-20, 1932, adopted a revision of point one of the "10 Points". Instead of reading,—"a circle or Y. W. society in every congregation",—it is now,—"a circle or Y. W. society in every congregation having ninety or more members." The reckoning is to be based on the Minutes of the Assembly of the year.

This change was made that presbyterials, large and small, having few or many very small congregations, might be encouraged to put forth real effort to earn a pennant. It has been said that it is impossible to earn a pennant because of the small congregations that feel unable

to organize Y. W. societies due to the size of the churches. Point one being thus revised takes away this reason for previous failure.

The reason that ninety was chosen as an under limit came about after a study of the Assembly Minutes was made. It was noted that not very many of the present Y. W. societies are located in congregations having fewer than ninety members.

The action taken is not meant to encourage small congregations to refrain from organizing circles or societies. All such societies may be used in winning a presbyterial pennant just as much as a society from a large congregation and will help form the basis upon which the average shall be made.

Nor is this action meant to give the presbyterial workers excuse for not caring for the smaller congregations. It shall still be the duty of the Y. W. secretary of the presbyterial to cultivate every congregation in the hope that better work may be done and more young women be drawn into service.

1933 is Jubilee year for the W. G. M. S. Will not every society in every presbyterial begin now to seek to fulfill the 10 Points in so far as societies are responsible? Then let every society do its share as a part of the presbyterial. May every congregation plan to help its young women to be helpers in the great work. The rules are plain and attainable. All that is necessary is to conform to them!

A NEW PAGE

You of the teen age circles will be eager to see the page being prepared for your benefit. It is to be a program outline with possibly a few explanations.

Mrs. J. C. Smith of Warren, Ohio, who will prepare the page is one of our capable secretaries and, also, a tried worker with teen age girls. We hope that you may receive much benefit from the use of the page. You know a perfectly good plan is of no value if it is not put into practice. A splendid program outline may appear month after month but if you never read the Magazine, you will not know anything about it and Mrs. Smith's work will be valuable to her alone.

Then we hope that you may read the other pages in the Y. W. Department as well. Make the most of your opportunities and get the best out of your study. Watch for the first of these new pages. After you see it, you will look for the next number of the Magazine to see what it offers. Early in the fall you may expect *page number one.*

INITIATIVE

What is one of the main lacks in a missionary society? Most of us can follow if a good leader points the way or goes ahead. The trouble seems to be to get the proper start. So a wise leader is a powerful factor in a successful missionary society.

A story is told of some sightseers that had been viewing the wonders of Niagara Falls. They had returned to the station. Their attention was attracted towards the tracks where a man was standing pointing as if at the roof of the depot. Soon a large crowd had gathered about him to know what it was all about. What was it anyway? It was nothing! He was simply playing a joke on the bystanders!—And the crowd was easy to fool you say! Anyway it responded to leadership.

Jokers are not *the* necessity in a missionary society,—although humor has its place—but those who can point the way are invaluable. Young people do not take to a work that suggests coercion but readily follow a magnetic leader. The missionary society is entirely voluntary in its plan, *suggestions* being given but no *requirements.* By careful leadership, no difficulty should be experienced in securing a good following of the membership.

Not all missionary society members have initiative in its strict sense. But

many more than suspected have real ability. Shyness interferes with some young women giving of their best. Sometimes you find those who are sensitive, easily taking offense because of a careless although unintentional remark. Or, perhaps those in the lead seem to pay particular attention to a certain group and so the sensitive person feels ostracized, and shuts herself in, as it were, in her "shell".

Then there are those who are really capable, but will not do anything unless they can do it all. They are not happy sharers of responsibility. Still others will work and lead out well in an extraordinary meeting, one at which large numbers will gather. These same people may sit silent in the monthly meeting, if they are indeed present, because as they say it does not pay to waste your energies on a mere handful.

So there is variety in those having initiative as in tone, color, taste or talent. The leadership most to be valued is that which will do its best no matter where called to serve.

We are reminded of a talented singer who is gifted in the ability of leadership. It matters not where she is called to serve, whether in the church or in concert work, with children, a train choir or a chorus of trained or untrained voices, in formal or informal gatherings, in large or small audiences, she puts her best efforts into the project. Her secret seems to be unselfishness and interest in others as well as her love for her profession.

So in the missionary society, those who are members of it should give of themselves. There is need of purpose, high motive, everlasting faithfulness, unselfish participation on the part of those who can do some one or two things well in order to encourage other individuals to show the beauty resident in them.

"If your initiative is wise and tactful, you can count on a following. No real progress can be made until some one leads the way." *Why may not that somebody be you?*

Methods

From Hanover, Illinois, the Helen Ferrier Circle, comes a blue-covered program. It is different in style from the usual year-book. It is built on the broadcast idea. The pen and ink sketch on the front cover suggests that this Circle is receiving news from and transmitting news to India, Egypt, Sudan and Ethiopia and the fields in America.

Each month has its special announcer. "News Flashes" is a topic for every program. Dramatization, book reviews, a monologue, and other interesting features will minister to the success of the year's study. Miss Katharine Virtue, Hanover, Illinois, is chairman of the program committee.

A small book with a bright green cover, Miss Laurella Dickson's features centering it, was sent in by the Jean Campbell society of Second Butler. Miss Grace Rhodaberger, Butler, Pa., is chairman of the committee. This society plans to use the Prayer Cycle in a definite way at the monthly meetings. Aside from the regular roll, a page is set apart on which is recorded the names of those who are away during the fall and winter. Six are in college, one teaching and two are entered in nurse-training. It is well to show that absent members are not forgotten. Because one is away most of the year need be no barrier to paying towards the budget of the society, nor should one feel excused from participating by proxy on the program.

Pleasant Grove, Younstown, Ohio, W. M. S., presents in sketch form an open book as front cover decoration. "A little time apart" closes each meet-

ing. A playlet, "Voices of the Women",—eleven in the cast,—is offered for one program. An impersonated book review, seven reviewers, is the main feature of another meeting. The seven departments, the 23rd Psalm in Arabic, a monologue by an Indian bride and other items bespeak an interesting year.

This society has arranged to have the members of the Y. W. M. S. as guests at one meeting, the Juniors at a picnic and has accepted the hospitality of the Young Women at another meeting.

Two quotations used are:—"Prayer is a key, which, turned by the hand of faith, unlocks all God's treasures." "The sole boundary of the religion of Jesus is the ring of the round earth."

No correspondent being suggested, the mistress of the manse is to receive the honor,—Mrs. Don P. Montgomery, 80 LaBelle Ave., Youngstown, Ohio.

Two presbyterial programs have been added to the list of such to be found in the loan department, Allegheny and Philadelphia.

From "Sunny Kansas" comes a very attractive year-book, that of the W. M. S. of our church in Sterling. This society depends almost entirely on its own members to fill the year with inspiration and information. It is particularly fortunate in having a returned missionary, Miss Jeannette McCrory, within its bounds.

A great many topics are considered during the year, missionary in character. Mrs. W. L. Hanlon, Sterling, Kansas, might be interviewed for details of the program.

Indiana Presbyterial celebrated its jubilee this spring. It put out a program "encased in gold"! For any presbyterial planning such an event, suggestions may be secured from the above program. Mrs. H. E. Lobaugh, 321 W. Seventh St., Rushville, Ind., who sent in the copy, voiced her appreciation of the help received through the Loan Department and wished to add something for the use of others.

Miss Margaret E. Manifold, 121 Pershing Ave., York, Pa., has sent in the new program of the Y. W. M. S. of that church. The program presents quite a neat appearance. Its size, however,—9 by 6 inches,—makes it difficult to send by mail. It is mailable of course, but is better adapted to office inspection or for societies that can call for the loan.

The heavy blue paper cover with its decorations in black ink,—an oriental lamp lighted in an upper corner and below a silhouetted figure kneeling with upstretched, pleading hands toward the light,—is quite effective.

After the name of each girl in the roll of membership are her street address and telephone number. Incidentally, it would be an advantage for the sake of correspondence if at least one full address appeared in each year-book.

Each girl is given a certain subject for roll call. When nearly twenty different topics have brief mention monthly, a very newsy time must be enjoyed. Different types of meetings are enjoyed as,—supper, ship, outdoor, 100%, surprise and others. At the "ship" meeting a playlet entitled "A Nile Sail Boat" is to be presented by a cast of eight. The aim for the "100%" meeting is dual; 100% in both attendance and program work.

One page is left blank except for the title,—"How I helped my society and my society helped me." These are some of the good points. The correspondent was hopeful in that several of the younger girls of the church had united with the society so there are hopes of accomplishing more this year than ever before. These verses conclude the program,—subject, "Myself".

"I have to live with myself, and so
I want to be fit for myself to know.
I don't want to stand with the setting sun
And hate myself for the things I've done.

"I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.

"I never can fool myself, and so
Whatever happens I want to be
Self respecting and conscience free."

A society whose organization year was 1838 has sent in its year-book—the Women's Foreign Missionary Society of 1st Church, N. S., Pittsburgh, Pa. This is one of the few, if not the only exclusive foreign missionary society in the denomination.

The society's ninety-fourth birthday was celebrated in April. Some societies seem to have difficulty in maintaining an organization for just a few years. It is quite a credit to this society to have been able to witness to the spread of the Kingdom for close to a century!

The inside of the back cover contains concrete information of the society's annual financial obligations. Two quotations stressing woman and her opportunity are pertinent:—"Train the woman and the village will uplift itself" and "The world was made for women, too." Mrs. Edward T. Crowder, 801 Union Ave., N. S., Pittsburgh, Pa. is president of this society.

A program within a cover, nutshell in shape and color, hails from Grove City, Pa. It is the first printed program this society, the Junior Mission Circle, has indulged in. Just to look at a nutshell gives a hint of "goodies" to be found within! The society uses its members to furnish the inspiration of the year, whether in talk or paper, no guest speaker being announced. The topics are of substantial mission type. If each one does her best, the year should be very worth while. Miss Helen Moore, Grove City, Pa. is chairman of the program committee.

Morgan Hill Verna Pillow Society presents its year-book,—all blue and white. What appears to be one of the old Viking type of vessels, outlined in black, adorns the front cover. A blue sea with a touch of blue elsewhere makes altogether an attractive introduction to what follows.

On an early page, a challenge to right living is thrown out:—"A living, loving Christian, true of tongue, honest of heart, pure of conduct, yet lovable in daily life, is a most unanswerable argument for Christianity."

This society carries out a full program, Prayer Cycle and all, whether the meeting be known as a "kid party and taffy pull", a "beach party", a picnic, a mother and daughter banquet, a birthday party or a "Hallowe'en" party and so on. If you would like to know how society work and peppy times may be coupled successfully, write Mrs. R. T. M. McGill, Morgan Hill, Calif.

BIRTHDAY PARTY

On the evening of the 18th of June at 6 o'clock ,the Margrietha Buchanan Circle of the Neil Avenue Church, Columbus, met in dinner session, celebrating its first birthday. After a most delicious four course dinner, the doings of the year were related by several of the members. The society acts like one much older, showing much vigor and giving a good account of its stewardship thus far. It has been fortunate in its advisors. They have not kept the "wings of the "fledglings" from growing strong by doing work the members should be learning from the start to do themselves.

Miss Kruidinier of Monmouth, a sister of the one for whom the society is named, and the general secretary were very happy to be guests on this occasion and to enjoy Christian fellowship with these friends.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. E., Pittsburgh, Pa.

Our dear friend and co-worker, Mrs. H. C. Campbell, has been called from service on earth to the higher service above. She has heard the welcome plaudit: "Well done, good and faithful servant; enter thou into the joy of thy Lord." She served long years, faithfully and well, and has entered into well-deserved rest. She longed at times to be released from pain and weariness, although she was patient and cheerful and satisfied with the Master's will for her, and on May 5th peacefully passed to the higher life. We know it is well with her but our hearts are sad and we miss her very much in all our activities. Hers was such a vigorous, effective life, so full, so strong, so efficient that people just naturally depended upon her and perhaps leaned too hard. Now that she is gone the loss seems irreparable.

It is with such a feeling that I take up the work of Foreign Secretary—an honor given by action of the Board June 7th—a responsibility from which I shrink but which I dare not refuse. I feel my weakness and inadequacy but trust in the Lord that He will enable me to serve faithfully. Many times Mrs. Campbell has said in the past years: "I am getting ready for my successor." And she did have her house in order and everything ready to the minute. This I now appreciate very much as I enter into the many details of the work. I hold to the words of the promise: "Fear thou not for I am with thee; be not dismayed for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." I covet the prayers of the missionaries and other friends throughout the Church.

THE W. G. M. S. CONVENTION

The Forty-ninth Convention of the Women's General Missionary Society is a matter of history and we are now looking forward to the Jubilee Year of our organization and also to the celebration of the seventy-fifth anniversary of the founding of the United Presbyterian Church with the General Assembly and the Young People's Christian Union. Allegheny Presbyterial has given a cordial invitation to celebrate the fifty years of service in the First Church, North Side Pittsburgh, where the General Society was organized. We are looking forward with pleasure to this time of joint meeting and pray that our Jubilee Year may be indeed a year of great accomplishment in advancing Christ's Kingdom.

The Columbus Convention reached the usual high standard of such meetings in conduct and inspirational value. The most efficient President kept things moving and the program was carried out with much interest. The Local Committee had made arrangements for the comfort of its guests that could not be excelled. All were graciously hospitable, quietly efficient, and ever alert for our comfort and pleasure. We thank them most sincerely.

The missionaries, both home and foreign, added much to the interest and profit of the meeting and were and inspiration to all of us. A feeling of sadness pervaded the sessions because of the absence of one who had been an active presence at almost all the previous Conventions. Many testimonies were given of Mrs. Campbell's wonderful influence and life both in public and as we spoke one to another. The Board has received many letters of sympathy from the fields abroad, official and individual; also from a number of Presbyterials

Helen C. Sharp, M. D.
India

Miss Gendine Lundquist, R. N.
India

Miss Bernice Knowles
Egypt

Miss Elizabeth Wilson
Egypt

MRS. J. D. SANDS, CENTER, AND THE FOUR NEW MISSIONARIES UNDER APPOINTMENT
Cuts furnished from Mrs. George Moore Memorial Fund.

and individuals in the home land, all of which are highly appreciated.

MEMORIALS

There were several outstanding actions taken at the Convention that are of interest to every society in the Church. It was decided to call the 1932 Thank Offering the "Mrs. H. C. Campbell-Jubilee Thank Offering". Also that the main building of the new Sialkot Hospital should be called the "Mrs. H. C. Campbell Memorial". Mrs. Campbell had studied carefully the plans and thought much of the building and had written many letters concerning it. We know that all our readers are rejoicing in having such a fine memorial for this noble leader and friend.

Another strong leader and former Foreign Secretary of the Women's General Missionary Society passed to her reward last year. At the Corporation Meeting held in our Board Rooms July 5th it was decided to name the newly purchased building adjoining our Girls' School in Khartum North (Sudan) "The Mrs. E. M. Hill Junior Hall". Forty years ago Mrs. Hill outlined the plan of organization of the Junior Missionary Societies which is still followed. She was also the first editor of *The Junior Missionary Magazine* and for many years was most active in its conduct. It seems most fitting to thus honor these devoted women.

This building which the Board has decided to purchase from the Board of Foreign Missions adjoins the Girls' School in Khartum North and has been used by the School for several years to take care of the Primary and Kindergarten Department. It is needed for our school work and the Foreign Board was desirous of selling it in order to take up work in a new center. The building is in the same compound as the School so it would be very unfortunate to have the building sold to anyone not interested in our work. Hence our Board decided to purchase this, using for the purpose the Junior Life Membership Fund that has been accumulating for several years. It seems very appropriate to use this money for work among little children.

FURLOUGHED WORKERS

A number of our missionaries have recently returned on furlough. One has just come to America for a very interesting reason and expects to return to Egypt in the Fall with a new name. Miss Lincoln of India has reached America and is under the care of a doctor in her home city. The reports of her condition are rather encouraging. Mrs. Coventry of Egypt has been in Columbia Hospital for long weeks for examination and treatment. She has improved to such an extent that her physician has given his permission for her to return home within a few days. Dr. Faith Reed of India stopped over in Egypt to visit her father and is expecting to go with him to Bad-Nauheim, Europe, where she will spend a few weeks before proceeding to America.

Miss Ganter and Miss Turk have both arrived from the Sudan and are resting in their Western homes.

India has sent a larger representation of workers on furlough this Spring than any of our fields, however. Of this number the following have already landed: the Misses Boyd, Cash, Stauffer, Spencer, Anderson, and Henrietta and Sara Moore. Miss Emma Dean Anderson arrived in this country in time to attend the General Assembly and also the Columbus Convention. At Assembly she was called to the platform and received a wonderful ovation from the commissioners. She made a happy little speech and the Assembly stood in her honor.

NEW BOARD MEMBER

It will be of interest that Mrs. A. J. Randles has been elected to membership on our Board of Directors to take the place of Mrs. J. French Kerr who resigned last Fall. Mrs. Randles is a member of the Beaver Valley Presbyterial but has lately moved to Pittsburgh so is now able to attend the frequent meetings of the Board. She is well qualified as she is familiar with the work of the Women's General Missionary Society and has been active in its work for many years as a leader in her Presbyterial. She was the very efficient President of the Convention held in Los Angeles in 1923. I am sure her many friends throughout the Church will be pleased to know of her acceptance of this new responsibility and will wish her Godspeed. We all welcome her into our fellowship of service.

RETURNING AND NEW MISSIONARIES

Many of our missionaries are getting ready to return to their fields of labor. Sailings are being arranged for them and for the four new workers elected to go out this Fall. Dr. Helen Sharp and Miss Glendine Lundquist, R. N., are to go to India, where a doctor and nurse are so much needed. Miss Bernice Knowles was for several years a short-term teacher in Egypt. After a year in America she is returning under regular missionary appointment to that field. Miss Elizabeth Wilson has also been appointed to Egypt.

We wish we could send more new workers as these four will not fill nearly all of the places made vacant last year by death or illness. Many applications for foreign service have been considered but it is felt that on account of financial conditions it would not be wise to undertake the support of more workers. We pray that in the near future we may be able to send out all the workers who desire to serve the Master in our fields abroad and who measure up to our requirements for consecrated missionaries.

As we enter upon a new year of service pray for the advancement of Christ's Kingdom and that the Lord may abundantly bless the work of the women of our Church and enable us to do His will.

Bible Readings

531. Neh. 2:12-15.
532. Neh. 3:12.
533. Acts 9:6.
534. 2 Tim. 4:6-8.
535. I Pet. 5:4.
536. Neh. 8:9.
537. Neh. 12:27-43.
538. Neh. 12:47.
539. Ex. 31:13,17.
540. 2 Chron. 36:20,21.
541. What command did the Lord give in Moses' writings about marrying heathen wives?
542. What action did Nehemiah take to root out the evil?
543. Which two minor prophets speak of the great and dreadful or terrible day of the Lord?
544. What does Peter have to say about those who need to fear the terror of "that day"?
545. The apostle John has what to say in his vision about the day of wrath?
546. "Let us cast off the works of darkness,—let us put on the armor of light"—where found?
547. "It is appointed unto men to die, but after this the judgment, etc.",—where found?
548. Where is described the bride's dress—referring to Christ's own?
549. In whose righteousness must we be clothed if we sit down at the marriage supper of the Lamb?
550. Where is the final invitation to all who will to come to Jesus recorded?

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

INDIAN AMERICANS

Miss Hulbert's book for young people is providentially named "Indian Americans", just as we say "German Americans" or "Irish Americans". At Genoa, and particularly at Haskell, where I spoke one evening with forty some older students, of ways in which the Council's members could help them in their adjustment to life after school, the students said it would help greatly if we would even think of them as *Americans,* and not different from ourselves. Most of them carry English, Scandinavian, French and other names and are only one-quarter or less Indian. The Haskell students of whom fourteen or fifteen spoke at the meeting, contrary to the idea that "Indians will not talk", asked that we help them clear away such common generalities as "the Indian is lazy", "he lacks initiative", "Indian does not trust Indian", "the student goes back to the blanket", etc.

The homes of Indian women vary. The training received in the government schools is evident. The home economic teachers of U. S. Indian School, Genoa, visit the homes and adapt their teaching and training accordingly. The poverty of the Indian is a tremendous handicap to his advancement. Exploitation by liquor interests goes on apace, breaking down the training of the young people. I met one fine young Indian woman who wishes to be a missionary among the Indians. I made other observations but these which I have stated imply immediate needs and show fruits of Christian teaching, and at the same time demand further consideration on the part of Christian men and women. The situation of the present generation of Indian youth is changing too rapidly. They need Christian understanding and help now. Ten years from now the doors may be closed, or if you wish, "the harvest lost". The Indian work to which we have given ourselves should not be abandoned but enlarged.

Quoted from a report by Miss Anne Seesholtz—Council of Women for Home Missions.

THE WITCH DOCTOR

One might think we are speaking of Africa, instead of America. Yes, there are *Witch Doctors* in America. It is true that the name *Witch Doctor* is not applied to them by themselves or by their devotees; for to do so would be conceding too much. So a more euphemistic name is used, they call such a person *The Medicine Man.* This is strange when dependence is not placed upon medicines, but in schemes devised by the *Witch Doctor.*

The *Witch Doctor* of whom we speak is among the Warm Springs Indians. We met him one morning when we were out calling. The friend taking us said, "We are near the home of the Indian Medicine Man; let us call on him; you will want to meet him." We found him outside his home; greeted him, and engaged in conversation with him. We spoke to him of his individual responsibility to God, and of his need of Christ. His wife and daughter were in the house, and we spoke to them also. As I looked into the face of this man, and noted its features, I could not help seeing that he had the characteristics necessary for one who is able to hold in a spell and deceive. After inviting him to our church, we left him wondering when we would see him again.

A few mornings afterwards I was out calling upon a sick woman. As I approached the house I noticed some women here and there rising up from the ground. At first I did not know why they were doing that. They

had been sleeping on the ground with their Indian blankets for covering. I went into the house to visit the sick Indian woman, one of the women outside accompanied me. There was a man lying on the floor in the same room with the sick woman. I spoke to the sick person, and then offered prayer to God for her restoration. Before I rose from my knees, I turned again to the man reclining there, and as I looked I thought I recognized his face. It was the *Witch Doctor!* But what was *he doing there?*

Well, that is just where his services come in. Now I had the answer to my questions of a few moments before—What were the women doing there? and Why had they been resting? The answer to that is just why he is really a *Witch Doctor.* He with the women had been up nearly all the night before. They choose the night, the hour of darkness, for the works of darkness.

Their practice is to dance around the sick person, till they work up a frenzy. In some cases they stand up the sick person and whirl him around until he becomes dizzy and sicker than ever. The idea being to expel the evil spirit supposed to dwell in the sick one. They then lay hands on the sick and entice the evil spirit away from the body, moving the hands gradually down the arm or the leg until the extremity is reached, and then with a shout they will declare "The spirit is *out!*" With the dancing goes a great deal of bell ringing, clapping of the hands, and general noisiness, until a real state of pandemonium is reached. This is the reason for calling the doctor by his true name—the *Witch Doctor;* for the later into the night they go with the performance the more they are yielded to the powers of darkness and of evil. These doctors know that it is mainly for their own ends they endeavor to bewitch the evil spirits out of sick bodies, for they charge large fees, a cow or a horse, and they also live off the family as long as they continue to bewitch the patient.

There is a subtle weakness about the *Witch Doctor* in the light of day not shown in the darkness of the night. Will you not pray that the offices of the Great Physician may be sought by these Indian people?

Rev. Arthur Petrie.

A CLOSE CALL

"Early last month", Rev. W. A. Matthews of Simnasho writes on July 6th, "we had a severe thunder storm. A young Indian, Wallace Scott, who is a policeman here, was caught out in the storm. The horse he was riding was struck by lightning and killed instantly. The hair on the back of the Indian's head was singed and a little strip down his spine was burned. He made his way on foot into the parsonage. It had turned cold after the storm and Wallace Scott was soaking wet and chilled to the bone. We put him to bed and got him warmed with hot water bags. He suffered from shock, but soon was over that strange experience.

An Indian legend tells of a chief who sent his three sons to climb a mountain. Each was to bring back something to show the height of his climbing. The first returned from half-way up with rare flowers. The second climbed two-thirds of the distance to the summit and brought back valuable specimens of stones not found elsewhere. The third climbed all the way up. He found bare rock and reported: "I brought back nothing. But, father, I saw the sea!" And Christ gives it to us, in the darkest hour of life, to look *beyond* the sea.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

We wish to say "Thank you" to all the societies, also to the Junior Exhibit Committee, that helped to make the Junior Exhibit at the Columbus Convention so interesting and such a success. The following is a list of the societies contributing. Mrs. Sharp, the Chairman of the Exhibit Committee reports that this list is not complete as a number of societies failed to mark their packages as directed and it was impossible to tell from what congregation these packages were sent.

Albany Presbyterial—Pattersonville.

Allegheny Presbyterial — Aspinwall, Deer Creek, Glade Run, Harmarville, Mars, Sewickley, 1st Church N. S. Pittsburgh.

Arkansas Valley Presbyterial — Wichita.

Beaver Valley Presbyterial—Rocky Spring.

Big Spring Presbyterial—Hopewell.

Butler Presbyterial—1st Butler, Slippery Rock.

Caledonia Presbyterial—2nd Buffalo.

Chartiers Presbyterial — Canonsburg, Mt. Prospect, Robinson, Donora, North Buffalo, Claysville.

College Springs Presbyterial — Clarinda, Tarkio.

Chicago Presbyterial—Evanston.

Cleveland Presbyterial—Brownlee Woods, East Palestine, Lisbon, South Youngstown, Cuyahoga Falls, Goodyear Heights.

Colorado Presbyterial—Ft. Morgan.

Delaware Presbyterial — Bovina, Mundale, New Kingston.

Des Moines Presbyterial—Newton.

Detroit Presbyterial — Auburn Heights, Drayton Plains, Pontiac.

Hudson Presbyterial — Palisade Ave., 2nd New York.

Idaho Presbyterial—Nampa, Ontario, Ore.

Illinois Southern Presbyterial—Gibson Heights, Jordan's Grove, 3rd St. Louis, Sparta.

Indiana Presbyterial — Bloomington, Rushville.

Kansas City Presbyterial—Garnett, 1st Kansas City, Kans.

Keokuk Presbyterial — Morning Sun, Keota.

Kiskiminetas Presbyterial—Apollo, Puckety, Parnassus, Shearersburg, Freeport.

Lake Presbyterial — Adamsville, 1st Erie, Kennard, Meadville, Oil City, North Shenango, Sandy Lake, North Sandy, Sheakleyville.

Mansfield Presbyterial — Dalton, Savannah, Fairmount Ave., Bedford Ave., E. Mansfield.

Mercer Presbyterial—Sharon.

Monmouth Presbyterial — Harmony, (Mapleton, Ill.)

Monongahela Presbyterial — 1st McDonald, Ingram, 2nd Wilkinsburg, Homewood, 9th Pittsburgh, Crafton Heights, 7th Pittsburgh, Mt. Washington, 3rd Pittsburgh, 6th Pittsburgh.

Nebraska Presbyterial — Mission Creek, Minden.

First Ohio Presbyterial—Middletown, Cherry Fork, Hamilton, Trenton, Fairhaven.

Philadelphia Presbyterial — 7th Philadelphia, Dales Memorial, 2nd Philadelphia, 12th Philadelphia, Wallace Memorial, Mayfair, 1st Germantown, 1st Wilmington, Del.

Puget Sound Presbyterial — 1st Seattle.

Rock Island Presbyterial—1st Rock Island, Moline.

San Francisco Presbyterial — Easton.

Steubenville Presbyterial — 1st Steubenville.

Tennessee Presbyterial — Annemanie, Arlington, Camden, Prairie, Miller's Ferry.

Westmoreland Presbyterial — Irwin, Connellsville.

Wheeling Presbyterial—West Alexander, Roney's Point.

Wisconsin Presbyterial — Rock Prairie.

Xenia Presbyterial—2nd Springfield, 1st Xenia, 2nd Xenia, Reynoldsburg.

JUNIOR PAGEANT

The Fortieth Anniversary Junior Pageant, The Junior Chain, prepared by Mrs. E. D. McKune and given at the Columbus Convention, is on sale at the Literature Department. Price ten cents per copy.

JUNIOR DEMONSTRATION

Copies of the Junior Demonstration entitled, The Junior Flower Garden, which was given by Mrs. E. D. McKune and Mrs. M. J. Bahin, following the Junior Pageant at the Columbus Convention, may be had from our Literature Department. The price is ten cents per copy. This is a Methodist publication. It is very easily adapted to our work. The demonstration is an appeal for more Junior Workers. We wish that it might be given in meetings of all the Presbyterials. Mrs. Bahin has consented to paint posters similar to the one used by Mrs. McKune for $2.00 each. Her address is Mrs. M. J. Bahin, 411 Western Ave., Springfield, Ohio. Send all orders for the posters to Mrs. Bahin.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

THE BEER PARADE I WOULD LIKE TO SEE

Strange liking, is it not, for the Temperance and Reform Secretary? Yet I would like to see *this* "Beer Parade" pass along the streets of every town, village and city of America. I hear the band playing in the distance. Come, stand with me here and let us watch the parade pass. The music grows louder. What is the band playing? Not, "Ale, Ale, The Gang's All Here", but appropriately, "My Country, 'Tis Of Thee", for it is of her that we will be thinking, of her best good, of her highest ideals. As the band passes us and goes onward in its march, it swings into the stirring strains of "Three Cheers For The Red White And Blue", for we would today think of keeping the white of the flag unsullied by beer stains. Presently, the music will change to "Home, Sweet Home", the place that America needs most to guard, and then, for it will not seem out of place in this parade but especially fitting, the marching feet will keep time to the martial strains of "Onward, Christian Soldiers". Perhaps the voices of bandmen, marchers and watchers will sometimes break out into the triumphant chorus of the Battle Hymn of the Republic, "Glory, Glory, Halleujah, His Truth Goes Marching On". As the band passes into the distance, and the music grows fainter and fainter, it breathes the music of a prayer, "O God, Our Help In Ages Past, Our Hope For Years To Come, Be Thou Our Guard While Troubles Last, And Our Eternal Home."

Who heads *this* Parade as it swings down Main street of America? Perhaps if the eyes of our faith were opened as were the eyes of the little lad who stood beside the Prophet in a far off day of adversity, we would also see the armies of the Lord marching in battle array in the forefront

with His Banner over them. If we had eyes that looked beyond mortal vision, we would see "a host of witnesses", men and women of faith and courage who in the days of the past were upheld by the desire for "A Saloonless Nation" and whose desire upheld them as they traveled a long and hard path. But as we gaze with the eyes of the flesh, whom do we see heading this parade? Not an individual, not a "Jimmy Walker", but a group of many people, each representing countless others—a business man just from his office, a laboring man with the marks of his toil upon him, an economist with his enlightening statistics, a college president, an athlete and then a group of women, a club woman, a society woman, (yes, there are *many* of them who march in *this* parade), a welfare worker, and the MOTHERS. One is not enough to fitly represent the Motherhood of America that leads this parade, there is a young mother holding the hands of little children, a middle-aged mother, stalwart son and sweet daughter at her side, and an aged, white-haired mother, she whose eyes saw the ruin of the past, she who knows what the return of legalized liquor will mean. But the leaders have not all passed! Far from it; there marches also a splendid group of fine looking, clear-eyed, upstanding, intelligent and peppy young people, the best in the land. All these lead *this* parade, marching along with heads erect, with firm and confident step, their eyes upon The Flag that they honor by their allegience to The Law it represents.

Who marches in *this* parade? It would be well to have "The Past go by in review!" Let the brewers pass by, cigar in mouth, conspicious for their flashing diamonds and the sleek limousines in which they ride. Let the saloonkeepers and bartenders in their stained aprons march next. Then let the men who drank in the old saloon shamble by, with lowered, shamed faces and wretched eyes, and lastly the sad, sad spectacle of their wives and children, poorly clad, ill-treated, eloquent testimony to the results of pre-prohibition days. Read the banners that are carried after this group: "Blue Monday Demoralize Workers", "2500 Speakeasies In The City Of Pittsburgh", "4000 Speakeasies In The City Of Philadelphia", "Pennsylvania Railroad Lays Down Strict Prohibition In Rule G.". "Brewers Worried Over Speakeasies and Bootlegging". YES! Let The Past pass in review!

Who marches next in *this* parade? The Present. A symbolic figure dressed in white, The Eighteenth Amendment, stands enthroned upon a beautiful float on whose sides appear in golden letters the words, "Prohibition". Following closely are a group of men, real estate agents, ice cream and candy manufacturers, milk dealers, bankers, agents for electrical equipment and for automobiles, each bearing a pennant, "Prohibition Helped *My* Business." Here comes the Salvation Army marching to the drum and bugle, here come Jane Adams of Hull House and other welfare workers who know the life of the great working class of America better than any one else—they march under the significant words, "Prohibition *Has* Benefited". They might well be accompanied by the sober men and relieved women from the homes so benefited, by the children enabled to finish grade school, to enter high school and to crowd the colleges.

Who marches next in *this* parade? By all means let the Future that some folks wish to see, pass, a tragic object lesson that it would be well to heed! This section comes into view reeling along to the strains of "Nobody Knows How Dry I Am", the bloated figure symbolic of Beer lolling upon a float carrying all sorts of mottoes, "Repeal the Eighteenth Amendment For Prosperity", "Drink Up The Deficit", "Beer For Revenue", and "Swat The Drys". A motley crowd follows, chanting, "We Want

Beer",—members of "The Four Hundred", cocktail glasses in hand; brewers, hands in pockets; (do you see those revealing signs on their backs, "For every dollar tax that is paid on beer, we will put four to ten dollars in our pockets"?) corporation owners wanting to lift corporation and income taxes by transferring the load of taxation onto the shoulders of the to-be-tempted beer drinkers; and a mob of those who have been rounded up for such a "beer parade" by the press, the movies and the radio. It would be well to ponder the searching question that is on the banner that floats over the group following, "Do You Want Us To Drink It?" for in this group marches a bus driver, an engineer, an aviator and an automobile driver who carries this special banner, "The Twenty-six Million Automobiles In America Are Twenty-six Million Reasons For Prohibition". It would be well to listen as the employer of labor, the economist, the farmer, each with his megaphone, thunders out his compelling reasons against the return of the legalized sale of beer. Will America "stop, look and listen"?

The parade passes, the last notes of the music die away into the distance. Will there be eyese so blind that they will not see and ears so deaf that they will not hear, or minds so deluded that they will not heed? God forbid.

(This article was suggested by two items that appeared in *The Union Signal.*)

New leaflet, "What Prohibition Means To Business."

The playlet, "The Slackers" has been re-printed. If you have not given it in your society, use it.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY FOR 1932—1933

"Rainbow Empire" (adult, foreign)—one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to Use "Rainbow Empire", 15 cents each.

The Up Trail (Junior, foreign) 40 cents per copy. The *"How to Use"* is 15 cents per copy. Tickets for the trip, 1 cent per strip.

Facing the Future in Indian Missions (adult, Home)—60 cents in paper and $1.00 in cloth. *Leaders' Manual* is 25 cents.

Many Moons Ago and Now (Junior, Home)—75 cents in paper.

LEAFLETS FOR SEPTEMBER PROGRAM

1. Historical Sketch — Freedmen, 3 cents.
2. Her own Story—3 cents.
3. Women's Work in Freedmen's Missions—2 cents.
4. Plea of the Submerged Tenth—3 cents.
5. Hospitals—Freedmen, 3 cents.
6. Influence of Mission Schools in the South, 3 cents.

Those who were present at the Convention in Columbus will remember the Junior demonstration, *"The Junior Flower Garden"*. We have been able to secure some of these leaflets for sale at 10 cents each.

We still have some copies of the pageants *"The Challenge of the Cross"* at 25 cents each, and *"American Beauties"* at 5 cents each.

SCHOOL OF MISSIONS

For more than three decades leaders of missionary forces in the Church have been stressing the importance of education in order to develop a vital, intelligent interest in the work of the Kingdom. It has been demon-

strated that church members would not interest themselves in that of which they were ignorant. A comprehensive program of missionary education has been carried on through these years chiefly among women and children.

Our own denomination has been interested in this program from the first, and a wide missionary knowledge has been obtainable by those who have allowed themselves the pleasure of entering into the activities presented by this program. We have learned of the countries of the world and their religions; we have followed different classes of workers into their fields and have been made conscious of the possibility of presenting Christ in the school as well as in the pulpit; we have seen men and women drawn to the Lord Jesus Christ in the hospital as well as in the Church; we have learned that the gospel and the plow are very closely associated, and that the Carpenter of Nazareth has appealed quite as forcefully as the Master preaching on the hillside near Galilee.

This year we are fortunate in again having a mission book on one of our own fields, Ethiopia. *"Rainbow Empire"* is full of human interest as well as missionary appeal. While it presents the claims of Christ upon our Church, it tells of personal experiences that are thrilling to anyone who can be interested in adventure or romance, in situations of danger or humor. It teems with interest to all ages and is capable of being presented in a most attractive way to every member of the family and to every organization of the Church.

The *School of Missions* is recommended by our Standard of Efficiency. It is a practical plan for the study of "Rainbow Empire". A School of Missions should be launched this year in every congregation, with groups for men, women, young people, and intermediates.

The *How to Use* presents a wealth of methods from which the leader of each group can select the plan best suited to his group. The *"How to Use Rainbow Empire"* will make it possible for any leader to guide his class into the use of the book so that not only an intelligent interest will be awakened, but a real pleasure will be experienced.

Men should be grouped together in the School of Missions and follow the *Discussion Topics* suggested in *"How to Use"*. For the *women's* groups there are several methods suggested that would make it possible to change the assignments, affording an attractive variety to their series of lessons.

The *young people's* groups can also have a variety of presentations, but their leaders should not fail to make and use the charts and maps suggested, and the debating questions which are proposed.

In the *intermediate* groups the stories will perhaps appeal to them the most, and follow-up work should be planned for them to tell these stories in their Sabbath School classes, Young People's meetings, and missionary society groups. The pedagogical principle should be remembered in all of these groups, that no lasting *impression* can be made without the opportunity for *expression*.

Then there are *prayer* suggestions for every presentation. These should not be neglected and the missionaries, as listed in the Prayer Cycle, should be remembered at every meeting.

There are a few in the congregation who will not be able to make a study of the book in regular class method. The *"How to Use" has* chosen a very attractive selection for *Reading Circle* use for each session of the course. Most interesting discussions can be developed from these Reading Circle selections, thus creating an interest which should work out into *gifts* and *service* and *prayer*.

It is hoped that such use shall be made of *"Rainbow Empire"* and its *"How to Use"* that Christ shall be honored in our church to such an extent that Ethiopia shall soon be able to 'stretch out her hands unto God."

Corporation Meeting of the Women's General Missionary Society

The Corporation met in the Assembly Hall of the Publication Building, Pittsburgh, Pennsylvania, at ten o'clock on Tuesday, July 5, 1932. Mrs. J. D. Sands presided and led in a brief worship period, closed with prayer by Mrs. O. H. Milligan and Mrs. W. R. Wilson.

Roll call showed the presence of the following voting members of the Corporation: from Allegheny Presbyterial, Mrs. F. J. Scott, Mrs. S. E. Baird, Miss Elizabeth Hamilton; Chartiers, Mrs. Walter Irwin; Monongahela, Mrs. E. R. Davidson, Miss Helen Gilfillan. Members of the Board of Directors, Mrs. J. D. Sands, Mrs. J. B. Hill, Mrs. W. S. Cook, Mrs. O. H. Milligan, Mrs. W P. Wiegering, Mrs. Ada Kerr Wilson, Miss Elizabeth Milligan, Mrs. W. R. McMunn, Mrs. Joseph M. Heagen, Miss Ida B. Little, Mrs. Harriet S. Boobyer, Mrs. Arthur B. McBride, Mrs. A. J. Randles, Miss Jennie B. Wallace. A number of Life Members and other members of neighboring presbyterials made up a good-sized and interested audience.

The following actions of the Columbus Convention were confirmed: acceptance of reports in the following order; that of the Recording Secretary, Miss Jennie B. Wallace; Statistical, Mrs. Arthur B. McBride; Literature, Miss Elizabeth Milligan; Treasurer, Mrs. J. B. Hill; Financial, Mrs. J. D. Sands; Parsonage, Mrs. W. P. Wiegering; *The Womens Missionary Magazine,* by Mrs. John P. White, Editor, Mrs. Fannie Moore, Treasurer; *Junior Missionary Magazine,* by Mrs. Joseph M. Heagen, Editor, Mrs. W. R. McMunn, Financial Manager; Foreign Department, presented by Mrs. J. B. Hill; Home Department, Mrs. W. S. Cook; Freedmen's Department, Mrs. Ada Kerr Wilson, "Isaiah 41:6 Fund, also by Mrs. Wilson; Indian Department, Mrs. Arthur B. McBride; Thank Offering, Mrs. O. H. Milligan.

In concluding her report, Mrs. Milligan moved that, in accord with an action of the Women's Board, the 1932 Thank Offering be designated "the Mrs. H. C. Campbell Jubilee Thank Offering". The vote showed unanimous approval of the name.

The report of the Young Women's Department by Miss Ida B. Little was adopted.

Before the presentation of the report on Junior work, Mrs. W. R. McMunn offered an addition to her report as read at the convention in a motion that the name "the Mrs. E. M. Hill Junior Hall" be given to the building formerly occupied by the Shrader Memorial Hospital but now used for the junior departments of the Girls' Boarding School, Khartum North, which has recently been purchased from the Board of Foreign Missions and is to be paid for with Junior Life Memberships. The motion carried and the report, with this addition, was adopted by the Corporation.

Mrs. Harriet S. Boobyer's report on Temperance and Reform and on Prayer Groups were accepted, also that of Mrs. J. B. Hill on Legacies and Annuities, Mrs. J. P. Cameron on the United Presbyterian Women's Association of North America and Mrs. C. H. Pullin on the United Presbyterian Women's Association of the West.

The report of Mrs. J. D. Sands as chairman of the committee appointed to secure a hearing for the women on the subject of Union with the Presbyterian Church, U. S. A. was adopted, including a Memorial to be presented to the General Assembly of 1933.

The report of the "Jubilee Com-

mittee", Mrs. O. H. Milligan, Chairman, Mrs. Boobyer and Mrs. McMunn in plans for real progress in this the fiftieth year of the existence of the W. G. M. S. was adopted.

The report of the Committee on Recommendations, Mrs. D. S. Sharpe, chairman, was read as a whole and on motion of Miss Elizabeth Milligan was acted upon *seriatim*. On motion, Recommendation 6 was amended to read, "That, because of our feeling of the need of better missionary programs and our desire to know of the plans which have succeeded, at least one morning of the W. G. M. S. Convention be given over to Open Forum Discussion and presentation of Methods, including Mission Study." The report of the Committee on Recommendations was then adopted as a whole. (It will be found in Miss Robertson's Minutes of the Convention).

The Corporation then adopted the report of the Credential Committee, Mrs. E. G. Forrester, chairman, which is inserted here for easy reference. Registration: Officers, 5; Presbyterial Delegates, 154; Foreign Missionaries, 19; Home Missionaries, 6; Negro Department, 1; American Indian Department, 1; Magazine Committee, 2; Life Members, not elsewhere enrolled, 50; Life Directors, not elsewhere enrolled, 1; United Presbyterian Women's Association of North America, 1; United Presbyterian Women's Association of the West, 1; Women's Board, 13. Actual number of voters, 253. Presbyterials in America represented, 54; Foreign Presbyterials, 7.

The Report of the Committee on Resolutions, Mrs. Lewis Fraser, chairman, was adopted. (It will be found in Miss Robertson's Minutes of the Convention.)

The Committee on Place, Mrs. S. E. Baird, chairman, reported that Allegheny Presbyterial invites the W. G. M. S. to celebrate its fiftieth birthday in its birthplace, the First Church, N. S., Pittsburgh, Pennsylvania. The Committee recommended that the invitation be accepted. The report was adopted and the invitation was accepted with pleasure.

Mrs. Sands, the new Foreign Secretary of the Women's Board, announced, as she had done at the Convention, that the Board has bestowed upon the new home of the Memorial Hospital at Sialkot, India, the name of "The Mrs. H. C. Campbell Memorial Hospital", feeling that no name could be more fitting than that of her, who for twenty-three years guided the Board's work in the foreign fields and had carried on the correspondence and inspected all of the plans for the new hospital now in process of erection. The satisfaction of the Corporation with this announcement was expressed in a hearty and unanimous vote.

The report of the Tellers, Miss Faye Graham, chairman, was read and adopted and the following were thereby elected: President, Mrs. E. D. McKune of Mansfield Presbyterial; First Vice President, Mrs. G. A. Quay, Cleveland; Second Vice President, Mrs. I. E. White, Xenia; Secretary, Miss Lillian M. Robertson, Hudson. Members of the Board of Directors, Mrs. Joseph M. Heagen, Mrs. J. B. Hill, Mrs. O. H. Milligan; Mrs. W. R. McMunn; Mrs J. D. Sands; Magazine Committee, Mrs. John P. White, Mrs. Fannie Moore.

A pleasant letter of acceptance has been received from the president-elect, modestly expressing her appreciation of the recognition accorded to Mansfield Presbyterial and her reliance upon the prayers and co-operation of the Women of the Church.

Announcement of the awards presented at the convention was received with interest by the audience. For the greatest precentage of increase in Junior membership Mrs. W. R. McMunn, Junior Secretary, handed to Cleveland the silver trophy cup of Class 1 (presbyterials having a membership of 500 or over) and to Oregon that of Class 2.

To fourteen presbyterials were

given by the Statistical Secretary, Mrs. Arthur B. McBride, ribbons inscribed "1932" for attachment to their pennants and to Chartiers, for the first time on the Roll of Honor as having a Women's Missionary Society in each congregation, a brand new pennant.

For the greatest increase in total membership, in Class A. (membership 700 or over) Monmouth received a silver cup; in Class B, Oregon.

For the highest rating of Women's and Young Women's societies combined on the Standard of Efficiency, Cleveland had the distinction of being the first to receive the beautiful new banner bearing the Great Seal of the W. G. M. S. in white on a rich blue ground.

After listening to and adopting the Minutes of the day, the meeting was led in prayer by Miss Elizabeth Milligan and adjourned at eleven-thirty o'clock.

(Signed)
Mrs. J. D. Sands, President,
Jennie B. Wallace, Secretary.

PARSONAGE PAYMENTS
April 15, 1932 to June 28, 1932

Assiut College, Egypt	$1,082.91
2nd Cleveland, Ohio	155.00
Morning Sun, Ohio	53.00
Muscle Shoals, Alabama	117.71
Olathe, Colorado	36.85
Elyria, Ohio	90.00
2nd San Francisco, Calif.	38.67
Boise, Idaho	20.00
Olympia, Wash.	27.76
Boyden, Iowa	58.86
Granger, Wash.	23.55
Interest on Monessen loan	46.00
San Jose, Calif.	29.70
Kenton, Portland, Ore.	15.00
Warren, Ohio	115.00
Cairo Girls' College, Egypt	666.00
Emporia, Kansas	37.10
2nd San Francisco, Calif.	38.67
12th Philadelphia, Pa.	70.63
Granger, Wash.	23.55
Ingleside Community, San Francisco, Calif.	39.96
Woodville, Pa.	173.34
Olympia, Wash.	55.52
Olympic Court, Seattle, Wash.	75.33
King Hill, Idaho	38.85
Crafton Heights, Pittsburgh, Pa.	154.67
Stafford, Kansas	29.15
Warrendale, Pa.	94.17
Boliver, Pa.	69.38
Beverly Heights, Pittsburgh, Pa.	154.67
Indiana Harbor, Ind.	105.94
Brooklyn, Cleveland, Ohio final payment	82.18
Total	$3,819.12

MISCELLANEOUS GIFTS
April 15 to June 30, 1932

Gertrude Rosing	$ 2.00
Topeka Congregation	13.55
Parent-Teachers' Association	57.80
Mrs. Joseph Irwin	34.00
Ella S. Junk	100.00
Fourth Congregation, Pittsburgh	100.00
Women's Bible Class, Donora, Pa.	100.00
Zonie E. Bemer	75.00
Mildred McCoy	15.00
Mrs. Ada Reber	10.00
W. W. Class, Aliquippa	6.00
Anna Robb	25.00
George Davidson's Bible Class	25.00
Try Circle Class	5.00
Archie Grier	1.00
Connellsville S. S.	15.00
Marion Paden	10.00
Two Friends	7.00
Frenchburg Congregation	100.00
Bloomfield Y. P. C. U.	60.00
Margaret Smith, dec'd and sisters	35.00
Y. P. C. U., First Los Angeles	5.00
Golden Sheaves Bible Class	25.00
Total	$826.35

Treasurer's Report for April 15 to June 30, 1932

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany		30.00												2.00	1.00				33.00
Allegheny	653.00	325.00	10.00		60.00	30.00		10.00	25.00					18.00					1131.00
Argyle		300.00																	300.00
Beaver Valley	88.00	32.00	6.00		1.00					1.00				1.00					129.00
Caledonia		14.00	3.00	3.00					2.00	1.00									23.00
Chicago	7.00	110.00	19.00	2.00	2.00	2.00		19.00	2.00					1.00			.45		164.45
College Springs	6.00	392.00	6.00	4.00	4.00	1.00	3.00	1.00	1.00	9.10	3.00			4.00	1.00		2.00		437.10
Colorado	13.00	109.00	20.00	7.00	7.00	4.00		26.00	4.00	2.00				3.00	3.00				198.00
Conemaugh		22.00	50.00											2.00	2.00				76.00
Hudson	16.00	210.00	41.00	4.00	3.00	3.00	1.00	2.00	2.00	1.00	5.00			1.00	2.00				291.00
Illinois Southern	11.00		1.00	1.00	1.00	1.00			1.00	1.00				1.00	1.00				19.00
Mercer							20.00												20.00
Monongahela	60.00	1140.00	295.00	30.00	140.00	15.00	11.00		15.00	90.00				30.00					1826.00
New York	14.00		14.00																28.00
Philadelphia	100.00		150.00										200.00						450.00
Rock Island	7.00		4.00							.75				1.00					12.75
Vermont	5.00		5.00							1.20				1.20					12.40
Boulevard S. S.		50.00																	50.00
Cochranton Cong.		150.00																	150.00
Coraopolis Cong.		300.00																	300.00
Fourth Church, N. S.		299.99																	299.99
First Los Angeles Cong.		206.00																	206.00
Marrisa Cong.		200.00																	200.00
Norris Square S. S.		200.00																	200.00
Roch't'r N. Y. Cong & S.S.		66.66																	66.66
Sparta Cong.		200.00																	200.00
Valencia Cong.		244.00																	244.00
Wash., Iowa, Cong.		45.78																	45.78
Fr'h'b'g Gr'd'd School Dist.			500.00																500.00
Parsonage Repayments						3819.12													3819.12
Returned on Investments					50.00													14950.00	15000.00
India Permanent Equip.																		226.34	226.34
Investment Income																		4815.74	4815.74
Interest										764.24									764.24
Mary Porter Kyle, dec'd																		160.00	160.00
Refunds	301.22	5.00	34.00		122.50														462.72
Martha L. Mason Fund																259.69			259.69
McAuley Payments																		30.00	30.00
Individuals, Classes, etc.	530.55	117.00	110.00		57.80				10.00		1.00				5.00				831.35
TOTAL	1811.77	4768.43	1268.00	51.00	448.30	3875.12	35.00	58.00	62.00	871.29	9.00		200.00	65.20	15.00	259.69	2.45	20182.08	33982.33

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Katherine Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Gujranwala
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Laurella G. Dickson, 1897 ..... Gurdaspur
Miss Margaret Fehlman, 1913 ..... Gurdaspur
Miss Betsy Fleming, 1913 ..... Jhelum
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Rawalpindi
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .... Gujranwala
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Jhelum
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 ..... 231 Franklin St., Slippery Rock, Pa.
Miss Hazel Bennett, 1908, 225 Chestnut St., ... Swissvale Br., Pittsburgh, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 ..... R. D. 6, Lebanon, Ind.
Miss Evelyn Cathcart, 1925 ..... Marissa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Mary F. Lincoln, R. N., 1920, ... 1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 ..... Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 ..... R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 ..... 138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 ..... c-o Rev. W. H. Reed, Minia, Egypt.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925 ....Blairsville, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Minia
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Elsie French, 1909 ..... Zagazig
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Lois D. Kingan, 1926 ..... Benha
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Lillian McClelland, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora Mason, 1918 ..... Assiut
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Fayoum
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 ..... New Market, Iowa
Mrs. Mary K. Coventry, 1918 ....Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St., ... Madison, Wis.
Miss Alta G. French, 1925 ..... Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Jeannette L. McCrory, 1916, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex- ..... ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 ..... 438 N. Market St., Ligonier, Pa.
Miss M. Frances Tait, 1925 ....R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 ..... Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919 ..... Khartum North
Miss Una Coie, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 ..... c-o American University, Cairo
Miss E. Verna Pillow, 1930 ..... c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 ..... 6817 Cresheim Rd., Mt. Airy, Phila, Pa.

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 ....709 Prospect Ave., So. Pasadena, Calif.
Miss Marguerite M. McClellan, 1926, Olathe, Kans.
Miss Frances Turk, R. N., 1921 ....1404 Garfield Ave., Loveland, Colorado

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929 ..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Dr. and Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Beni Suef
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Mr. and Mrs. F. S. Hoyman .....Assiut
Rev. and Mrs. Earl R. Jamieson .....Fayoum
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansoura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Dr. and Mrs. H. K. Giffen, ...New Concord, Ohio
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195 .....Fresno, Calif.
Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ...542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman, 116 N. 2nd St., ...Albia, Iowa
Dr. and Mrs. H. S. Hutchison, R. D. 1 .....Claysville, Pa.
Rev. and Mrs. W. B. Jamison, ...Cadiz, Ohio
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Dr. and Mrs. M. S. Roy, ...New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussoori
Rev. and Mrs. J. C. Alter .....Zafarwal
Dr. and Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Dr. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millson .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Sialkot
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield, ...Gujranwala

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Rev. E. E. Campbell, D. D., 808 W. South St., ...Akron, Ohio
Rev. and Mrs. J. G. Campbell, 507 Bessemer .....Ave., Grove City, Pa.
Rev. and Mrs. J. C. Heinrich, ...150 Elm St., Oberlin, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, ... R. 1., Cambridge, N. Y.
Rev. and Mrs. E. C. McConnelee, Victor, Colorado
Rev. and Mrs. H. S. Nesbitt, 47 Prentiss St., ...Cambridge, Mass.
Mrs. J. H. Stewart, 5523 McKean St., Phila., Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair .....Nasser, Sobat River
Rev. and Mrs. J. Lowrie Anderson .....Omdurman
Dr. and Mrs. T. F. Crabbe, ...Nasser, Sobat River
Rev. and Mrs. Leander Finley, ...Khartum
Mrs. J. K. Giffen .....Khartum
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight .....Khartum
**Rev. and Mrs. Glenn P. Reed, Doleib Hill, Malakal
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1619 W. Washington .....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Rev. and Mrs. J. A. Heasty, ...Sterling, Kansas
Rev. H. H. McClellan, ...Bovina Center, N. Y.
Rev. and Mrs. R. F. Shields .....
Dr. and Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, Sayo, via .....Gambela, The Sudan
Mr. and Mrs. D. C. Henry, Sayo, via ....Gambela, The Sudan
Rev. C. F. Kenneweg .....Addis Ababa
Dr. and Mrs. J. S. Maxwell, Sayo, via ....Gambela, The Sudan
Dr. J. Alvin Orr, Jr. .....Addis Ababa
Dr. and Mrs. A. W. Polloch .....Addis Ababa
Mr. and Mrs. P. R. West, Gorei, via ....Gambela, The Sudan

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma ....5800 Maryland Ave., Chicago, Ill.
Mr. and Mrs. Fred L. Russell ....3907 Aurora Ave., Seattle, Wash.

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* Retired from active service.
** Honorary Missionary.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

And they came, every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work. Ex. 35:21.

And all the women whose heart stirred them up in wisdom spun goat's hair. Ex. 35:26.

I think it meet . . . to stir you up by putting you in remembrance. 2nd Peter 1:13.

"Stir me, oh, stir me, Lord! I care not how;
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray.
Stir till Thy blood-red banner be unfurled
O'er lands that still in heathen darkness lie—
O'er deserts where no cross is lifted high!"

"'Stir me, O Lord', to be so deeply spiritual that my heart will enlarge to take in every nation and kindred and tongue and people. Stir me so that for the sake of a billion souls without the Gospel I will be as deeply spiritual as possible. Stir me, O Lord, so that prayer will be a burning passion of my heart, and that my prayer may move God to move man."

"Stir me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me!"

"In this time of stress, depression,
When our hearts are filled with care,
Knowing not from hour to hour
What fresh load we'll have to bear—
It is hard to be as thankful,
As when fortune lights our way,
But it's time then for reflection,
To get on our knees and pray."

"Hard times are bad; but hard hearts are worse!
The good Lord save us from the curse
That doth the nobler self dethrone
And transforms flesh and blood to stone."
"Hard times are good, if they lead us to God
From the things that can only deceive and defraud,
And restore to the spirit its rightful domain—
In the life more abundant forever to reign!"

In these days of depression, one of the greatest needs is financial support. Not only is it impossibe to send out new missionaries but many that are on the field will absolutely have to be recalled unless I become stirred up and help to stir up others. Stir me, O Lord, to give of my means. So stir me that I will see that it is more blessed to give than to receive, that sacrifice will be a joy, that my love will be a glory. Stir me, O Lord, if Thou wilt, to go. Stir me, O Lord, to stir up others that pastors and evangelists and the lay members of the Church be united in regard to the Missionary need and work.—E. G. Marsh.

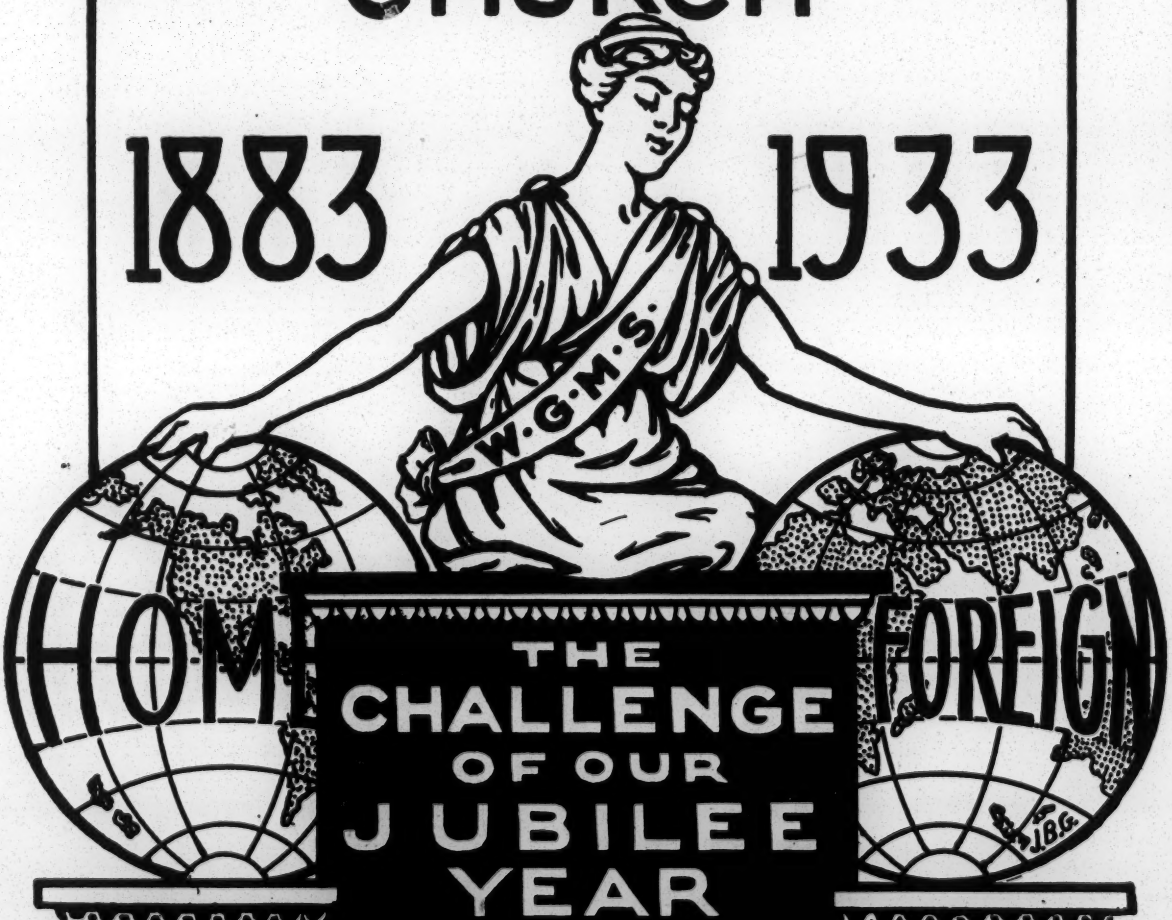
As we looked upon the moving pictures displayed by Dr. Horace Giffen and realized the pitiable conditions of diseased little children and suffering humanity relieved by these kind doctors and nurses, we longed for the money to help these worthy missionaries. And we said with remorse, "Why do we Americans spend money for that which is not bread (or the Bread of Life), and labor for that which satisfieth not?" Let us give that they may have the Water of Life.

"Unwrap thy life of many wants and fine.
He who with Christ will dine
Shall see no table curiously spread,
But fish and barley bread.
Where readest thou that Jesus Bade us pray
'Give us our sumptuous fare from day to day'?
"Why wilt thou take a castle on thy back
When God gave but a pack?
With gown of honest wear
Why wilt thou tease for braid and fripperies?
Learn thou with flowers to dress,
With birds to feed,
And pinch thy large want to thy small need."
"Tis a piteous cry that comes over the sea,
Tis addressed, O my sisters, to you and me;
'Come over and help us!' sad heathen hearts sigh,
Oh! why do you linger? Come now ere we die.
The years are so fleeting, death waits at the door,
Withhold not Love's tidings! Haste! Haste; to our shores!"
"Will you aid then, my sister? What work will you do?
O be loyal to Jesus; to conscience be true.
If you cannot go forth as a herald today,
You can give to the cause; you can work; you can pray."

Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

1883 1933



THE CHALLENGE OF OUR JUBILEE YEAR

A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE